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CHRISTIAN WORK

A MAGAZINE

OF

Religious and Missionary Information.

ON THE ADVANTAGES OF MEDICAL MISSIONS.

Of all the physical proofs given by our Divine Saviour of his mission on earth, there were certainly none more convincing to the minds of the ignorant population of Judea than his power of healing the sick. Nor is this to be wondered at. Positive as his identity ought to have been to the rabbins, armed as they were with the written prophecies, to the great ignorant multitude the case was different. They required ocular and convincing demonstrations of his heavenly origin before they reposed sufficient confidence in Him to listen to his doctrines. Beyond the precautionary regulations ordained by Moses in the Pentateuch, perhaps the most admirable code of sanitary laws which has been handed down to us from antiquity, especially under the peculiar position of the Jewish nation at the time they were promulgated, the science of medicine appears to have been in an exceedingly crude state. The healing art, properly so called, did not appear to exist. True, the learned among the Jews claimed for themselves great skill, but from what has been transmitted to us by contemporary writers, their practice was perfectly empirical, their nostrums might or might not be applicable to the disease they were intended to cure, and the practitioners themselves were without the slightest knowledge of anatomy or physiology. Indeed it would be difficult to imagine how a knowledge of medicine, based on scientific principles, was to be obtained by them. We have not the slightest record of a school of medicine or a medical teacher extant. When a patient recovered from an illness he was generally indebted, under Providence, to his own strength of constitution, aided by the kind nursing of his relations or friends, rather than to the skill of his doctor.

To a nation in which family affection is as powerful and honourable an attribute as it is among the Jews, even to the present day, the healing miracles of our Saviour must have had an immense effect. They proved the supernatural in an instant, and the people judged of the tree by its fruits, whether his mission was for good or evil. Every cure He made carried conviction with it into the minds of the invalid's family that He was something more than mortal, and the beautiful philosophy of his teaching fell upon ground amply prepared to receive it.

An argument frequently used by foreign Roman Catholics against the truth of the Protestant faith is the inability of the English missionaries to make converts among the heathen. They say we not only possess ministers of the highest ability and learning in our Church, but it is eminently supplied with men of consummate courage, enterprise, and perseverance. Also that we possess the power of bringing enormous wealth into action, thereby facilitating the journeys of our missionaries in a manner no other creed has had the advantage of, and yet our success is of the most unsatisfactory description. Although many of the statements of the foreign Catholics are false, unfortunately in others there is a most lamentable amount of truth. And yet this is not due either to the purity of the creed we have preached, or indolence or indifference on the part of our missionaries.

Let us consider for a moment what are the difficulties an English Protestant missionary has generally to contend with when he reaches the field of his labours. Assume it is in Africa or one of the South Sea Islands where the natives are in a state of barbarism. He finds their mental capacity of the smallest or, at any rate, totally undeveloped description. They have a theology of their own in which they have been taught by their priest to have a blind and perfect reliance. They have never heard of Christ, but they have heard of England and English men; nay, more, they have frequently seen and been in communica-

tion with the latter, and have had an opportunity of witnessing their habits and manners. They know perfectly well they get drunk whenever they can get wherewithal to get drunk upon, and they will indulge in vices as utterly antagonistic to the spirit of Christianity as it is possible to imagine. The most respectable among them are rather known for making sharp bargains than for any other peculiarity. With an advent preached in such a manner, can our missionary commence his labours with any chance of success? Imperfectly acquainted with the language, can he preach with any effect? And the example he shows them of a Christian life in his own method of living is more than neutralised by the behaviour of his countrymen.

Let us turn to some other field for missionary labour, where the heathen are either half-civilised, or have a civilisation of their own, such as India, Japan, or China, and shall we find his chance of success much greater? He here finds the advent of he Gospel of peace has been too frequently preached rom the cannon's mouth, and instigated by questions of policy frequently of very dubious integrity. We doubt whether the victory at Kagosima could have prepared the hearts and minds of the inhabitants of that vast city very much in favour of English Christianity. Turn to any other part of the East, and we shall find the path of the missionary not smoothed by those of our countrymen who have passed over it, but, on the contrary, rocks and pitfalls have been placed in his way. Can he turn round and point to his countrymen as examples of the effect of Christian teaching? Those indeed, and there are many, whose lives might be brought forward as bright examples to be followed, generally live in comparative retirement, and mix but little with those too frequently before the eyes of the natives, whose lives are as totally opposed to the doctrines a missionary would preach as it is possible to imagine.

It is evident, then, that the Protestant missionary requires some attribute, some power within himself, which shall enable him to gain the confidence of the native heathen in whatever country he may be thrown. To work without it, in our opinion, is almost an impossibility. The Roman Catholics, whose tact in making proselytes seems greater than our own, always attempt to gain the personal confidence of an individual before bringing forward scriptural doctrines. Among the heathen this is generally accomplished by utilitarian science or good works. The Jesuit fathers always work on this principle. The Catholics have also another agency of admirable merit and tremendous power — their staff of sisters of charity. The knowledge of medicine possessed by these ladies is very great, and they use it both with tact and skill. It is perhaps to their influence that no inconsiderable number of the numerous conversions from the Protestant to the Roman Catholic Church in London are due. We had, not many years since, a very painful proof of their power as exercised in the family of a friend, a Protestant writer of eminence, who was attacked by a fatal malady while taking a month's holiday abroad. He was delirious for a week before his death, and, during that time, his family was assisted in nursing him by a French sister of charity. She came on duty every evening at six o'clock, and generally left about eight the next morning. Nothing could be more admirable than her care and attention to the sick man. If wanting in the intensely anxious feeling shown by his family, it was more than compensated for by the skill and judgment she used in her ministrations. Beyond these her manner to the afflicted family was kind, attentive, and engaging. Their minds in their misery were peculiarly susceptible of kindness, and the sister of charity, by her sympathy and attention, soon made herself beloved by the whole family. Finding the sick man's wife overcome with fatigue, we one night volunteered to sit up with her husband to give her a little rest, and our offer was thankfully accepted. During the night we conversed at considerable length with the sister of charity on the nature of her duties. She answered all our questions with great frankness, and entered readily into every detail connected with her order. She informed us the sisterhood were especially prohibited from making converts of their patients, or entering into discussions on religious subjects. If the patient wished to see a priest, it was her duty to send for one, but she was on no account to tamper with his religious creed: "Turk, Jew, or Infidel, it made no matter, she said, her duty was to relieve physical suffering, nothing more." And admirably, as far as our experience went, did she perform her difficult duty.

Our friend died, and deep indeed was the grief of his family at his loss. The sister of charity continued to visit them for the few days before they quitted France, and she took leave of them with expressions of evidently genuine affection and goodwill on both sides. But the effect of her ministrations did not stop there. We also found that, although she was not allowed to discourse on religious subjects to the sick man, her obligations went no further, and that she *was* permitted to discourse on spiritual topics with the family. Evidently with a kind and honest intention on her part, she had persuaded the sick man's wife to allow a mass to be said for him each morning in the cathedral, for the purpose of effecting his cure. The poor lady, overwhelmed with terror and despair at the probable loss of her husband, made no objection to the proposal, and the masses were said. No immediate effects followed from the acquaintance of the family with the sister of charity, but afterwards, when another domestic affliction overtook them, they remembered her, and employed another in England. It would occupy too much space to go more minutely into details, but the English sister of charity introduced a priest into the house, and the result has been that three of the family are

now members of the Roman Catholic Church, the one first agent of their conversion being the kindness and attention shown by a Catholic sister of charity to a beloved member of the family in his last sickness.

How vast is the power of the sisters of charity in making converts by first gaining their confidence by means of their medical knowledge, and then introducing them to the acquaintance of the priest, is shown by their success in China. In their Chinese missions the Roman Catholics generally send with each an experienced sister of charity. This lady, on her part, instructs some of the more intelligent female Chinese converts in nursing, and these in turn visit and nurse in the houses of the unconverted, preparing there also the way for the minister of religion. According to the reports of the Catholic Chinese missions, the success of this system is almost miraculous. Possibly in this there may be great exaggeration on their parts, but there is no doubt their success is far greater than our own.

But if kindness and attention to a sick member of a family could produce so great an effect on well-educated English Protestants, how much greater would it have been on the minds of the uneducated savage! Try any Catholic mission, and it will be found that the sister of charity, with her knowledge of healing (and it must be remembered that in the present day skilful nursing forms a large part of the science of medicine), constitutes one of its most useful agencies. And why should Protestants not make more use than they do of the science of medicine in making converts? We know perfectly well that there are many learned and pious Christians who have an aversion to the employment of medicine in missions, at least to its use in proselytising,—holding that the employment of human means is against the spirit of orthodox Christianity. That no strictly human means should be employed in conversion we perfectly agree; but is it certain that medicine comes entirely under that denomination? Not only our Saviour employed it largely, but his apostles as well. And are there any readier means of obtaining the confidence and respect of barbarians or semi-civilised nations than by such means? The fetishman on the coast of Africa gains no small portion of his power by pretending, either by charms, incantations, or nostrums, to cure diseases; and even the absurdity of his performances is no obstacle to the belief in their divine origin to the ignorant multitude he imposes on. With the North American Indians what individual has greater power among them than the medicine-man?

Instances might be quoted in abundance in which the power of successful medical practice by Englishmen, not missionaries, has had the most wonderful effect on the minds of savages, so great indeed that, if the skilful use of the Christian doctrines had followed, whole tribes might have become converted to the true faith. During the last Caffre war, we remember seeing a letter in the *Times* newspaper which, after quoting the horrible atrocities perpetrated by the Caffres on the wounded English, wound up by taunting the "peace party" in England on the absurdities of their doctrines. It stated that now was the time to prove the truth of their principles by sending one of their party to the Caffre camp to preach there the Christian doctrine of peace. They would then have an opportunity of knowing to a certainty whether kindness and mild treatment would have any effect on the minds of the wretches with whom we were engaged in war; and it concluded by detailing what kind of tortures would most probably be in store for the unlucky enthusiast who would make the attempt. No one answered the letter, so perfectly conclusive did the reasoning of the writer appear. Yet now we find that during the heat of the war Dr. Livingstone twice traversed Caffraria without impediment or injury of any sort.

Many years since, during the time the old East India Company held their charters, one of their Indiamen, the Lowther Castle, was in the Straits of Malacca. The ship was in want of water, and, as the natives who had come round her in their prahus appeared exceedingly friendly, it was proposed to send two of the ship's boats on shore, well armed, to obtain some. The captain himself (Haviside) accompanied them. They soon discovered fresh water some way inland, and they rolled their casks towards it, the natives assisting them in their task. From some unexplained cause, or perhaps from treachery on the part of the natives, a dispute arose between them and the seamen. The men drew their cutlasses to defend themselves from the natives, who rushed on them in great and overpowering numbers. More than one of the seamen were killed, and several wounded, among others the captain, whose right arm was nearly severed from his body. With immense difficulty they reached the boats, fortunately carrying the captain with them. The locality, in consequence of this act of barbarity, obtained a bad notoriety, and for some time afterwards no ships going through the Straits ever allowed a boat's crew to land.

About two years after the occurrence, the Orwell, another East Indiaman, was becalmed off the spot where the treacherous attack had been perpetrated. A number of native boats surrounded the ship, but none of their crews were allowed to come on board. They gesticulated violently, as wishing to enter into conversation, and at last it was understood through one of their number, who spoke a few words of English, that they wanted a doctor to go on shore. The captain, however, would not allow a boat to leave the ship, fearing a repetition of the act of treachery which had been perpetrated on Captain Haviside and his crew. At last the doctor, who was a kind-hearted pious man, volunteered, with the captain's permission, to go on shore in one of the native boats. The captain endeavoured to dissuade him from the attempt, at the

same time giving him permission to go if he pleased. The doctor, nothing daunted, descended the ship's side, and, entering one of the prahus, in half an hour reached the shore. He was conducted about a mile inland, and was then introduced to a chief who was suffering from a rather sharp attack of rheumatic fever. He returned to the boat, and was soon again on board the ship, where he prepared some medicine, and again returned to the shore. The next day the calm continued, and the doctor again visited his patient, whom he found much improved. The chief received him with great gratitude, and his followers paid him the greatest respect. The calm continuing, the third day the doctor again visited his patient, who was so much improved as to be perfectly convalescent. The day afterwards a slight breeze sprang up, and the ship got under way. Before, however, she had made much way the captain noticed a perfect fleet of prahus leaving the shore. He determined to be prepared against any treachery, and he ordered the lower ports to be closed, the quarter-deck carronades to be loaded, and cutlasses to be given to the sailors. His preparations, however, were not needed. The larger prahus contained six buffaloes, and the smaller an immense quantity of poultry, fruit, and vegetables, a present for the doctor. They were taken willingly on board, and the crew were fed on fresh provisions, not only till they reached Singapore, but nearly till the ship arrived in China.

Numerous other examples might be quoted, but space would scarcely allow us. One is, however, so applicable that we cannot refrain from placing it before our readers. Some few years since, we met in Paris a gentleman, a clergyman of the Church of England, who had lately returned from Africa. He had taken the opportunity of a somewhat lengthened holiday to visit the French colony of Algiers, accompanied by his wife. Not content with visiting that part under the direct dominion of the French, he determined on making a journey of some weeks into the interior, and he applied to the French commandant for assistance on the occasion. The general endeavoured to persuade the clergyman from his intention, telling him it was always dangerous, and accompanied by a lady particularly so. Mr. S——, however, was resolved to carry out his design, and the general engaged for him a native who might be relied on to superintend the expedition, a sufficient staff for their protection, and letters to some of the most influential chiefs through whose districts they would pass, informing them that the travellers were under the especial protection of the French Government.

The clergyman and his wife started on their journey, and after they had left the French frontier about a week they were met by a Bedouin chief, who earnestly implored them, with tears in his eyes, to visit his tent. He explained, through the interpreter, that his son, a lad of about seventeen years of age, had dangerously wounded himself in the hand, and that both he and his wife were in a state of the greatest anxiety on the subject. The clergyman readily complied, the more so that, when a younger man, he had been educated for the medical profession, and, like most who had once entered it, he had always preserved a strong love for the science. He found in the tent the patient and his mother, who appeared to be in a state of great alarm and anxiety. On examining the lad's arm he found that, in consequence of a fall from a horse, he had been thrown into the midst of some poisonous prickly shrubs, and a sharp thorn had entered the palm of the hand, burying itself so firmly in the muscles that his father had broken it in attempting to extract it. The result was that considerable inflammation and subsequent suppuration had ensued, and the hand and arm were really in a very bad condition. Mr. S—— immediately unpacked his medicine-case, and took from it some lint, a lancet and forceps, and a two-ounce bottle of chloroform. He requested the old chief and his wife to leave the tent, and having put his patient under the influence of the chloroform, he opened the abscess and extracted the thorn, and, after pressing out carefully the matter, he applied a simple cold-water dressing. The old man and his wife were then called into the tent, and the clergyman explained to them in what manner the cold-water-dressing was to be employed, and then, carrying with him the grateful thanks of the old couple, he proceeded with his wife on their journey. It was nearly a fortnight before they returned, and they again called on the old chief. If they had met with gratitude before, they were now received with a respect almost due to a superior order of being—in fact, as more than human.

The boy's hand Mr. S—— found had nearly healed, and the old couple had rigidly followed the course pointed out to them. Their son had informed them that a colourless fluid had been poured on a handkerchief which he had been told to smell, and it caused him to fall into a deep sleep. When he awoke he found the thorn had been taken from his hand without his being aware of the operation, the swelling reduced, and the pain gone. But great as had been their astonishment at the effect of the chloroform, it was exceeded by that of cold-water dressing. Here there was no secret remedy brought from a distant country. The water they had fetched each day from the spring themselves, and they had likewise applied it, and yet the large and (to them) serious-looking wound had gradually been healed by it. The effect upon their minds had been as great as that of the by-standers when our Lord spat upon the ground and applied the earth damped by the saliva to the blind man's eyes.

The clergyman concluded his narrative by saying it was fully his opinion that the most powerful means of obtaining the confidence of the savage was by the successful application of medical science, and far greater use of it should be made of

it in missionary enterprise than was in use among us at present.

The Americans, with that shrewdness which characterises their nation, are now making great use of medicine in their missionary labours. In Canton they have made many converts through it, and in Assam an American medical missionary has had more success than any of our countrymen. Why, then, with the wealth we have at our command, and the interest we profess to take in the conversion of the heathen, cannot we found some medical college for the instruction of missionaries in the science? It would, with a moderate amount of energy, be certain of success. In the north-eastern portion of London, for instance, there is a population of at least five hundred thousand without a general hospital. There, at any rate, would be an admirable spot to make the experiment. It would also not only be of service abroad in the conversion of the heathen, but of immense benefit to the poor of the neighbourhood in which it is situated. We throw out the suggestion that powerful influence may, if possible, be brought to bear on the subject, and we believe it would be sure of success if it could once properly be launched.

THE PILGRIM MISSION IN THE UPPER NILE.

Dr. Krapf sends the following recent report of the Basle Pilgrim Mission in Nubia. Khartoom, the capital of that country, situated on one of the heads of the Blue Nile, a mile and a half above its confluence with the White Nile, is one of the selected stations of the well-known Apostolic highway:—

"How remarkably we have been protected by the Lord on our long and tedious journey from Cairo to Khartoom, you will have learned from Mr. Stamm, my colleague, and you will, doubtless, have united with us in praising the faithful Keeper of Israel. You will also have been informed by that report, that our brethren appointed for the station at Matamma, left us on the 26th of April last, on a boat bound for Abu-Harras, on the Blue River. Their journey was attended by many difficulties in consequence of the rainy season having set in. However, the Lord has graciously guarded them. Mrs. Eipperles, who left this place in ill health, has recovered on the road. The last report of the party was written on the 2nd of June in Kedarif, whence it is but a few days' journey to Matamma, where they have arranged their new home. After their departure, our chief business consisted in clearing our house from the confusion which the French colonists, its former occupants, caused in our rooms. And now our time is chiefly occupied by learning Arabic, with which we must be perfectly familiar, before we can proclaim the gospel of Christ. Brother Stamm, who is more proficient in the language than myself, would like to open a school if he had the necessary school-books. Besides, we are much straitened in our pecuniary means, which do not allow us to enter into great expenses for school-rooms, seats, tables, &c. Many Kopts have already promised us to send their children to school. Besides my Arabic studies, I endeavour to labour among the French connected with me as regards my mother-tongue. They stand in great need of religious instruction, for they are without Christ and his word. When I once spoke of Christ as being our Redeemer, a lady flying into a passion asked, if we also believed in the divine Sonship of Christ, what was our difference from the Romanists? However, this lady's family was willing to read the Bible and Christian books, to read the Bible again and again, in order to ascertain the correctness of my views. May the Lord open their eyes and grant them repentance to salvation. There are also some Italian and German families here who are connected with the Roman Catholic mission at Khartoom. Besides, we meet many a forlorn son of European extraction keeping a gin-shop and misleading the Mohammedans. Among all the Europeans there is not yet any child whose age would admit of going to school.

"Until now everybody has shown a friendly and kindly disposition toward us; the members even of the Roman Catholic mission have done so from whom we have been able to obtain many practical counsels in regard to external matters. Some of them being Germans we pay each other visits from time to time. There are only two Italian monks, two laymen, and Pater Fabian Pfeifer from Tyrol here. As they had the kindness to give me the annual reports of the Maria Association, I may communicate to you some facts which will be interesting to you. The Association is at present presided over by Mr. Hurter, who was formerly Antistes of the Protestant canton Schafhausen in Switzerland, and who joined the Roman Catholic Church, in which he obtained a high position at Vienna, where the Association was founded in 1847 by some members of the Society of Jesus. The first president was Pater Ryllo, who died soon after his arrival at Khartoom. The Austrian emperor, taking a great interest in this mission, secured to it equal rights with the missions in Turkey. To guard these rights his Majesty established a consulate at Khartoom. Thus the first missionaries were enabled to buy estates and to form a settlement. However, death cleared the line of missionaries every year, but speedy reinforcements followed the dead. Money was got in abundance, and the missionaries had eight vessels plying up and down the White River. They soon reached the fourth degree of northern latitude, where they

constructed a mission-house at Gondokoro, on the banks of the river. The natives were at first very friendly, as the missionaries distributed to them lots of beads. The first reports were, therefore, written in a sanguine frame of mind, as is often the case. The Barri people, being childreu of nature, shed tears at the sight of the picture of the Virgin Mary, and hopes were entertained that the country would soon *en masse* embrace the religion of the Pope. The missionaries opened schools, cultivated the language, and some of them have lately completed the trauslation of the Barri New Testament, in Europe. But sad reversals soon took place in the position of the missionaries. The natives often came saying: 'We will come to church and listen to you;' but the meaning of this was, we are hungry, give us something to eat. When food was refused, they became refractory, and the children ran away from school. Blow succeeded blow. The highly criminal injustice of European and Arab merchants exasperated the natives to such a degree that they resolved upon murdering all whites falling into their hands. The missionaries, of course, had much to suffer from this state of things, and were finally compelled to leave the country some years ago. They then attempted a settlement among the pagan Schellooks, not far from Khartoom. But thirteen persons having died within three months, and all the others falling ill, except three, the missionaries retreated to Khartoom, which has been considered the central and starting point for all the interior missions from the commencement. Therefore, a very large piece of land was bought on the river, within the town, and the foundation of an enormously large convent-building was laid several years ago. It is already a considerable edifice, although only the sixteenth part of the projected plan has been accomplished. A church and nunnery are likewise projected, but building has ceased long ago. The missionaries bought slave-children at a reasonable price, whom they instructed and baptised. Thus there were many baptised blacks here, but they soon ran off from the convent, turned Mohammedans, and led such a bad life that the missionaries lost all courage. They confess openly that their efforts proved ineffectual, and whenever the superintendent speaks of the negroes, he repeats the words: 'The black skin is an accursed skin.' The missionaries sent to Europe some intelligent boys, who were instructed to become teachers or priests. Two returned, but one of them was not received here on account of his bad behaviour, and the other had already at Alexandria sold his priestly garments to buy a stiletto. Well furnished with knowledge, he was filling here the place of a teacher of five children, whom they have still under instruction, but he continued pilfering and stealing, went every evening into bad houses, whence he returned iu a state of intoxication, and even threatened to shoot his superintendent, who was then compelled to request the Egyptian Government to enrol him as a soldier among the native troops. This has been done since we have been here. From this the Europeans resident at Khartoom have drawn the inference, that it is impossible to convert a black man, and that therefore a mission is superfluous. We confess that we of ourselves can convert nobody, but we rely on the power of the Lord and in the truth of his promises, which are yea and amen in Him. True, these Romish examples show manifestly that mere moral teachings are unable to change a negro's mind as little as that of a European, but the preaching of Christ crucified is mighty to save sinners, and Jesus Christ can create new hearts and a new life. Of course, the Gospel is scarcely preached to the heathen, but only the Virgin Mary, whose picture may produce a kind of pious emotion, but can never give power to break dowu and resist sin. We feel sure the Lord will soon show by facts that He is able to change the hearts of many resident in this country, and to call unto himself a chosen people willing to serve Him in spirit and in truth, in consequence of the preaching of the pure and blessed Gospel, for which we are here. We cannot, however, omit giving great credit to the sacrifice which many a Romish missionary has made and fallen a victim to, and iu this respect we may take a lesson from them. Would that they might take a lessou from Protestant missionaries in honouring Christ alone and preaching the whole counsel of God as revealed in the Bible.

Baron von Heuglin came down the White River some months ago. He ascended the river with six Europeans, and returned with two only. Among others, death snatched away the mother of Miss Tinne, from Holland, who bore all the expenses of the journey. Her sister, the Baroness of Capelen, who was waiting for her at Khartoom, received here the dead body of the celebrated lady traveller. Barou von Heuglin was very kind and polite to us, giving us much information of the couutries he had traversed, also some books descriptive of Sudan. He is now about to depart. Also Mr. Petherick, the English consul, is about to leave Khartoom, as the English Government has removed the consulate in Sudan,—a step which is much to be deplored. We had divine service in his house every Sunday until Mrs. Petherick fell ill. The first time wheu divine service was held the Baroness von Capelen also attended. Brother Stamm delivered a sermon, in which he expounded the plan of salvation very clearly. After the sermon the Baroness conversed with us, and alas! on next Friday evening we learned she was dead. Almost all Europeans being familiar with the French language, it was the desire of many that prayers might be offered in this language. Not being in possession of a liturgy iu French, I read the 90th Psalm in the European church-yard, giving in prayer thanks to God for all the benefits He had bestowed upon the dead lady throughout her life-time, and praying that He would grant all of us to lead a life of true godliness.

At Khartoom there is a community of Kopts, whose priests frequently call upon us to read the

Bible with Brother Stamm. They usually raise questions, by which we perceive that they are aware of their not being grounded in the truth as it is in Jesus. It augurs well that they read and value the word of God. On opening a school we expect to receive the first children from their midst. May the Spirit of God furnish with life this large town, the population of which amounts to 40,000,—mostly Mohammedans. We do not yet know in what manner the Lord will open the door before us, but we avail ourselves of every opportunity presented to us for speaking for the truth. Lately, when we were called upon by a Mohammedan fakir in our house, Brother Stamm endeavoured to show him that we are all sinners, and stand in need of a Saviour. The fakir replied, "Yes, I believe that you are sinners, but I am not." Finally he acted the part of Liberalism by saying, "We are all servants of God," a verdict which we gainsaid decidedly.

The people of this place have been sunk in deep immorality. Lying is so general that it is not considered a disgrace. Friends and members of one family slander each other. The Arabs may perhaps speak the truth in ninety-nine out of a hundred cases. If the greediness of the Jews for money is great, and has become proverbial, that of the Arabs exceeds it. A father or brother is betrayed for a few piastres. But, most of all, it is sensuality that causes the greatest desolation. There are at present in the hospital about 200 soldiers, suffering chiefly from loathsome diseases. People of old age are scarcely seen here. Men of forty-five years are already gray with age, and they die usually about fifty. All streets of the town are peopled with harlots. May our gracious God have pity upon this degraded town, and manifest the wonders of his grace and mercy in the midst of it.

The climate is not favourable to Europeans, especially after the rains, when the streets are filled with rain-water (there being no outlet) as well as with that from both rivers, which are only prevented by mounds from deluging the town. The evaporation is exceedingly strong and dangerous when the sun stands at our zenith, so that nearly all Europeans leave town at that time. Until now we have preserved our health, though I myself have already made some slight acquaintance with the fever which is an inmate of the house of nearly every European arriving at this town. The sun passed on the 22nd of May over our heads, to take his annual course toward the tropic of Cancer; till the 22nd of July, when the sun will stand again at our zenith, our shadows fall southward. The thermometer rises in the day-time, in the shade, to 100—110 of Fahrenheit; night temperature differing but little from that of the day-time. A hundred yards distant from the banks of the Nile the country around is a perfect desert. During the rainy season some grass grows, but it withers speedily, and is fed on by the cattle.

Khartoom is, so to say, the line of demarcation between Mohammedans and heathens. The latter are already met with after four or five days' journey on the White River. The first tribes are those of the Schellooks, residing on the right bank, whilst the Dinka tribes occupy the left. Every friend of missions may imagine what must be the feelings of a missionary placed at the confines of so many wretched tribes. We wish to help them, and, by the peaceful preaching of the Gospel, to put an end to their robberies, murders, and burnings. As we at present cannot do anything for them, we must apply to the Lord of the Harvest, that He may send forth labourers among those heathen. Traversing in spirit the dreary deserts of Africa, we give the right hand to our fellow missionaries labouring in the east, south, and west, but at the same time we long most ardently for the period when we may meet each other from every quarter in the interior of this benighted continent. We are glad to hear that the Pilgrim mission will occupy the Blue and White rivers with missionary stations, as soon as their English and German friends supply them with the means requisite for this great undertaking,* which we most earnestly recommend to their prayers and support.

It is true that most tribes resident on the White Nile's banks are at present very adverse to white faces, as the whites have attacked them for every trifling matter, have shot many of their number, robbed them of their cattle and ivory, and reduced large bands to slavery. But you may settle among the Schellooks without running great danger. The Egyptian Government, too, puts forth efforts to check the crimes committed by traders on the White Nile. Some days ago the governor captured thirty vessels, which arrived here with full cargoes of slaves.

As I am so near the frontier of Kordofan, you will allow me to say something about that country, and the young Abdalla Dorgam, who is a native of Kordofan. You know that a French gentleman at Marseilles brought him to Europe, and sent him to Glaris, in Switzerland, to be instructed by Mr. Jaquet, through whom he was, under God, impressed with the Gospel. When he paid you a visit at Basle, you received him very kindly, and appointed myself, as it were, in the prophetic spirit, to go with him and teach his countrymen. But as his patron at Marseilles would not yet allow him to leave Europe, and I was destined for Sagasig in the land of Goshen, the matter dropt for a time. I then consoled Abdalla, who did not cease praying for his parents and tribe, and told him, that the Lord was able to bring me and him to his fatherland, though it might be after the lapse of ten

* The sender of this report, being a member of the Pilgrim Missionary Committee, and the Secretary of the so-called Apostles' Road, some time ago proposed "the Prophets' Road, along the Blue and White rivers," of which the Apostles' Road between Jerusalem and Abyssinia would be the basis. Four stations located on the Blue river, and bearing the names of the four great prophets, and twelve stations having the names of the twelve minor prophets, would form the Prophets' Road.

years, if such should be the Divine will. On my arrival at Alexandria, I was informed by Mr. Trutiger, that I was set apart for Khartoom, when the thought flashed into my mind: in this way, our wonder-working God will lead me to Kordofan. And, indeed, Khartoom is the place where you may best become acquainted with that country. There you meet every day with natives and Europeans, who know it from personal observation. Kordofan is one of the four provinces in the Egyptian Sudan. Its inhabitants are, for the most part, Mohammedans, pursuing agriculture and cattle-breeding. The Nuba tribe, to which Abdalla belongs, begins at some leagues' distance from the capital, named "El-Obeid." The Nubas are still chiefly pagans, worshipping stones on their mountains. These mountaineers are a set of good-natured people, if well treated, and in this respect they are distinguished from the other inhabitants of Kordofan. For years they have been struggling against the Egyptian Government, but lately they have been forced to surrender, as was also the case with the kingdom of Tekele. An enormous number of children have at various times been taken away from them. It is the business of pious Mohammedans to circumcise these dogs, as they call the heathen, and thus to force them into Mohammedanism, which these Mohammedan missionaries consider a most meritorious work, besides bringing them good profit.

The language of Kordofan is the Arabic. Ignatius Pallme, a Bohemian merchant, who stayed for two years in Kordofan, writes in his book as follows:—"It is time that Europe should, in missionary operations, direct attention to this part of Africa. Europeans may afterwards think of it, but it will be too late—for if the negroes have once embraced the Mohammedan religion, nothing in the world will induce them to change the principles they have imbibed. I know from reliable authorities, that there are but few provinces in the interior of Africa, where Islam has not obtained a firm footing. It is the Djelabi (merchants), who endeavour to convert the negroes, and in parts they have succeeded very well. In addition, I must remark, that, if the Missionary Societies should resolve upon sending their agents to those countries, they must not settle at places where the Islam is predominant—for trouble and money will be lost in such quarters. It would also be in vain to get negroes from far countries at a reasonable price, and send them back to their native land after their conversion. The intercourse with Mohammedans, and the learning of the Arabic language, would baffle the best arrangements. Nuba, Kodero, Schellook, Nonga, Kulla, &c., are the countries, where something may be accomplished; but if the Europeans do not make all possible haste, these and other States will be lost to Christianity."

Should the Lord pave the way of the Pilgrim-Missionaries to Kordofan, the brethren stationed there might render great service to the commercial house which the Pilgrim-Mission intend to establish at Khartoom for obtaining the means of carrying out the plan of the Apostles' and Prophets' Road. The best kinds of gum, ivory, gold-dust, tamarinds, ostrich-feathers, &c., are exported from Kordofan. Cotton can be cultivated in large quantities and indigo is growing in a wild state. An English commercial company, which settled at Khartoom some months ago, purposes to send an agent to Kordofan. Mr. Petherick has been on the mountains of Deir, where the tribe of Abdalla is resident, and he thinks that Abdalla could easily introduce missionaries among his countrymen, but the missionaries would be obliged to carry on some trade, lest they be considered as spies. As soon as I am master of the Arabic, and if the committee at Chrishona give me permission, I shall join a caravan bound for Kordofan, and shall endeavour to find out the parents of Abdalla Dorgam. The Lord who brought him into a distant Christian country, and wrought there a new heart in him, is able to bring him back again to evangelise his tribe.

DEACON JOSEPH, A NESTORIAN TRANSLATOR.

In a former communication, I gave you some account of the operations of our Missionary Press. A mouruful Providence has since rendered it appropriate that I send you a notice of the Nestorian who far more than any and all others among his people has contributed to the success of those operations.

Deacon Joseph, our Nestorian translator, died in his native village, Degala, April 12th, 1864, at the age of about forty years. His disease was that fearful one so often fatal to missionaries and their native co-labourers in the East, the typhoid fever.

Deacon Joseph was a remarkable man—a genius in point of native talent, an unwearying plodder in patient toil—at the same time developing a most symmetrical and beautiful character as a man and a Christian.

God selects and brings forward his chosen instruments for the missionary work, not only in the call of the foreign missionary to go forth, but equally so in endowing and rearing native helpers. Among the pupils gathered into our male seminary at its commencement, early in the year 1836, was a boy about a dozen years old, of a bearing so modest as to be almost shy, yet whose keen eye and very shrewd countenance betokened uncommon talent. Though younger and smaller than most of his companions, he was soon at the head of all of his classes, and uniformly kept that position. *Facile*

primus, he however trusted not to the force of his reputed *genius*, but was as noted for his industry in perfecting his lessons, as for the quickness and ease with which he could master them.

The boy Joseph soon became famed among his people as a future prodigy, and the rude Nestorians of his native village, when he was about fourteen years old, called on their bishop *to ordain* him *a deacon;* the practice of ordaining mere boys, in the paucity of readers, and the ignorance and degradation of the people of that period, being then, and for ages previous, painfully common. But Joseph was not thus to be promoted. Being aware of the purpose of his friends and their bishop, and having learned from the Scriptures something of the dignity and responsibility of the office of a deacon, and appreciating the impropriety of the measure, he absconded and concealed himself for two days, and thus *escaped ordination.*

He was soon afterwards, however, promoted to a more suitable position. Mr. Stocking, then superintendent of the seminary, observing his very rare talents and his general merits, took him into his family, where he enjoyed an excellent opportunity to acquire a familiar knowledge of our own language, while pursuing his course in the school. During this period he also made fine proficiency in the study of the Hebrew and the Persian languages.

On completing his seminary course, at the age of nineteen years, Joseph was appointed by our mission as native assistant to aid me in translating and publishing the Holy Scriptures. Though so young, his qualifications for the work, both natural and acquired, were rare—nay, surprising. He possessed a very mature judgment, a quick and discerning mind, and a ready hand with the pen. That hand now mouldering in the grave, penned every word of the Holy Scriptures, and large portions of them more than once or twice; and those eyes now closed for ever, sharp as an eagle's, have scanned many times every word, and syllable, and point, both in the work of translation, in the preparation of the copy, and in correcting the proof sheets twice or thrice, alike in the ancient and modern languages, which we published in parallel columns; and in copying and correcting the *Scripture references* in a separate edition. And with all his rare quickness and ready tact, he united the calm and willing perseverance of a patient laborious ox, poring over these hard tasks from week to week, and month to month, and year to year, and many hours of the night as well as day.

Joseph was not regarded as a converted man when he commenced his labours with me as a translator; and though very modest and courteous in his bearing and general demeanour, he had all the pride of intellect cherished fondly in his heart, which we ever see in other lands, and which sometimes would crop out, especially when he was brought in contact with ignorant ecclesiastics of high pretentions to learning, but possessing very little in reality, whom the manifest superiority of the beardless youth often provoked rudely to assail him. At one time, he also seemed in danger of falling into juvenile levity and indulgence. On one occasion in particular, not many months after he came to live with me, when at home to pass a Sabbath, he joined a party of young men, on that sacred day, who went to a solitary *grist-mill*, "to have a good time." On learning the fact, I called him to account for it, and earnestly remonstrated with him on the incongruity of his sitting with me during the week over the Holy Scriptures, and his recklessly violating their precepts when he went home. He received the admonition with all docility, and to impress him with the truth that such things were only the fruit of a *heart totally depraved*, I directed him to write a passage of Scripture in large letters on a tablet, which I suspended over my study table, where it would always meet his eye while engaged in his daily work. This was the passage:—"From within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness. All these evil things come from within, and defile a man." This passage of Scripture, thus presented and associated, had a restraining influence on his wayward propensities, and helped to prepare his mind and heart for the saving reception of the Gospel. The time for that blessed event soon came. In 1846 occurred the first extensive revival among the Nestorians—a work of grace of remarkable pungency and interest, and most blessed results. At an early period of that merciful visitation, Joseph was awakened, but it was not easy in his case to give up all for Christ, especially that pride of a very superior intellect. I one day invited the late Mr. Stoddard of our mission—that seraphic man, so wise to win souls—to call at my study and converse with Joseph. He did so, and ascertaining his state, he simply read to him the verses "Thou hast neither part nor lot in this matter; for thy heart is not right in the sight of God. Repent, therefore, of this thy wickedness, and pray God, if perhaps the thought of thy heart may be forgiven thee." Mr. Stoddard repeated the passage, and then left him. Joseph, if not indignant like Naaman, was far more perplexed and deeply distressed. On soon going into my study, I found him weeping and wringing his hands, and in deep anguish he looked in my face and said, "Is there no mercy for me?" "Yes," I replied, "if you go right to Christ and ask for mercy." "But," said he, "Mr. Stoddard says '*perhaps, perhaps!*' O! I am a miserable sinner!" There was no longer any keeping back. That was his birthday into the household of faith. The proud, aspiring youth was suddenly transformed, by the power of sovereign grace, into a meek and gentle lamb.

Joseph remained with me twelve years at my residence on Mount Seir, engaged in preparing and publishing the Holy Scriptures and other books.

During this time, pressing as was his occupation in labours connected with the press, he redeemed much time for collateral and general reading and study, and became truly a *learned man*. His tastes and course in this respect were very different from the general inertness of indolent Orientals. Being visited by a European *savant*, several years ago, I introduced to him Deacon Joseph, and he was astonished and delighted to find *so learned a man* in the dark land of Persia, one who could so readily and intelligently converse with him on a great range of subjects, and give him almost any information he desired, and, to wind up, at his request present him his autograph in five or six different languages.

Deacon Joseph was by no means *all* intellect. I have never known a character in which the mind and the heart more beautifully harmonised. He was a model in domestic affection, and in religious fervour and devotion. Nine years ago, his two young children died of scarlet fever in the course of the same week. It was a crushing blow to the stricken father and mother; and his bleeding heart went forth so tenderly to his sorrowing companion, that he could never again leave his home and labour with me on Mount Seir. He was, however, so perfectly a master of his calling as a translator, that thenceforward I found no difficulty in labouring in concert with him at the distance of eight miles, with only an occasional meeting.

On returning to his native village to reside, Deacon Joseph assumed the duties of pastor of the village (in addition to his labours for the press), in which he was also very faithful and successful. His characteristic diffidence—the genuine modesty of genius—appeared in his early religious performances. In his first attempt to conduct a prayer-meeting, soon after he indulged the hope of being a Christian, he read a chapter with the intention of expounding it; but when he reached the close, he was too much disconcerted to say a word; whereupon he commenced reading again, and went through the chapter a second time, with no other result, and on reaching the close, with much embarrassment sat down. He, however, gradually acquired confidence, and became an excellent preacher, and an able and laborious pastor. His sermons, with less of fire and pathos than mark the discourses of many of our Nestorian preachers, were always well studied and prepared, and abounded in knowledge and thought, clearly and impressively presented. His village, containing some fifteen hundred souls, formerly noted for their hardened, bigoted, and turbulent character, was greatly changed under his ministry of nine years. Like the still power of the sun upon the earth, that noiselessly carpets it with smiling green and brings forward its golden harvests, so wrought the quiet, but strong and pervading influence of Deacon Joseph on the people of his native village. The Lord gave him spiritual ingatherings. During his ministry, a prosperous church of between thirty and forty members was gathered there, whose members, built up in the faith under a shepherd who so much abounded in light and love, are one of the many bright golden candlesticks now shining among the Nestorians.

Deacon Joseph's early death is greatly lamented by his church and village, and indeed by his entire people, who had come to esteem him as one of their most distinguished luminaries, and most beautiful Christian models. Truly was it said of him, on the day of his funeral, *a great man has fallen in the Nestorian Israel*. It was my privilege to preach his funeral sermon from the text, "The path of the just is as the shining light that shineth more and more unto the perfect day." And the character and history of few mortals could form a more striking and appropriate practical commentary on that passage.

Deacon Joseph in his earlier years cherished a most profound respect and reverence for the late Mr. Stoddard, already mentioned; and though he was only indirectly under his influence, yet that man of God left a strong impress on his character, as he did on that of many other Nestorians. On the day after Mr. Stoddard's funeral, now more than seven years ago, Deacon Joseph wrote a letter of condolence to his stricken widow, which I will here introduce as a fit conclusion of this sketch, particularly as much that is said in it of the departed missionary might now with equal propriety be said of its lamented writer. It was written in English:—

"My dear Madam,—After the remains of your dear husband were interred on that mournful day, I wanted to see you very much, and to drop my word of consolation into your distressed and wounded heart. Be assured that I condole with you, and share with your calamity. It is true you have lost a husband, and a most excellent one; but we have lost in his death a *father*, and a very blessed example, and one that, like Whitfield, wore out himself in the service of his Master for the sake of the Nestorians. In the course of so many years among our people he had gained the love of very many of us. As for my part, I will own myself guilty of ingratitude, and even cruelty, if I be tempted to forget Mr. Stoddard until my memory cease in death. By spending only one night in our family, last spring, he had endeared himself to all our associates here, who are now bemoaning his premature death.

"How great your loss must be we can judge of ourselves, and how painful your recollections. But you know better than we do where to go for real and immortal comfort.

"When we were laying the calm and peaceful corpse into the tomb, nature whispered within me, with a sort of despondency, 'What a great scholar and Christian is laid in the grave to turn into dust!' Then faith exclaimed, 'He is not dead; he is only removed to a nobler country, this vale of tears being not worthy of him.' Then weep not for

him. He who desired to walk with God is lying in his bosom now, and that for eternity.

"May the everlasting arms support your dear, afflicted family, and may Immanuel smile on your solitary house with his special grace, is the prayer of your most sympathising friend,

"JOSEPH."

Deeply as we deplore the death of Deacon Joseph, we would not forget to be grateful to God that he raised up such a light when most needed in this dark land, and that he has spared him so long, and enabled him to accomplish so much, particularly in the work of giving a Christian literature to the Nestorians.

J. PERKINS.

THE GOVERNMENT AND IDOLATRY IN INDIA.

BY JOSEPH MULLENS, D.D. (CALCUTTA).

(*Concluded from page* 407.)

THE Madras petition lays its hand distinctly on the obnoxious regulation by which these proceedings were legalised:—

"Third. That the impure and degrading services of the pagoda are now carried on under the supervision and control of the principal European, and therefore Christian, officers of the Government; and the management and regulation of the revenues and endowments, both at the pagodas and mosques, are so vested in them under the provisions of Regulation VII. of 1817, that no important idolatrous ceremony can be performed; no attendant of the various idols, not even the prostitutes of the temple, be entertained or discharged, nor even the least expense incurred, without the official orders and concurrence of the Christian functionary.

"Fourth. That British officers, with troops of the Government, are also employed in firing salutes, and in otherwise rendering honour to Mohammedan and idolatrous ceremonies, even on the Sabbath-day, and Christians are thus not infrequently compelled, by the authority of Government, to desecrate their own most sacred institutions, and to take part in degrading superstitions."

On receiving these petitions from the two Governments, Lord Auckland, timid and weak, pronounced emphatically against them both; and arguing that to take a share in the pagoda festivities was only a testimony of goodwill to our fellow-subjects, withdrew from Christian drummer-boys of the native regiments the privilege hitherto accorded to them, of being absent when the troops attended temple-services. Then the Court of Directors, delighted to find the Governor-General on their side, and illustrating the old adage, "whom the Supreme wills to ruin, he first renders mad," in a despatch, the temerity of which is inconceivable, expressed their entire concurrence in his views, deprecated the "disposition evinced to force extreme measures on the Government, declared themselves unwilling to allow any "ostensible change" in the old system, and concluded the discussion thus:—

"We now desire that no customary salutes or marks of respect to native festivals be discontinued at any of the Presidencies; that no protection hitherto given be withdrawn; and that no change whatever be made in any matter relating to the native religion, except under the authority of the Supreme Government."

They had reckoned without their host, and little anticipated the storm which their decision aroused. On the receipt of the despatch, Sir Peregrine Maitland, the Commander-in-Chief at Madras, resigned his command, explaining, in a temperate but manly letter, that as the Court had drawn back from their orders of 1833, and had decided to leave these great evils untouched, he could be no party to the oppression of conscientious men by commanding them to join in the ceremonies of idolatry. About the same time Mr. Nelson, a Madras civilian, resigned the service in England on the same conscientious grounds. The result was a flood of petitions from religious men poured into the House of Commons, and the system, recently in appearance so strong, was speedily doomed.

On July 26th, 1838, Sir John Hobhouse stated in the House, that a despatch would forthwith be sent to India, which it would be impossible for any functionary to mistake, and which would perfectly satisfy the most tender conscience. The orders conveyed to the Governor-General, August 8, 1838, were as follows:—

"We have again to express our anxious desire that you should accomplish with as little delay as may be practicable, the arrangements which we believe to be already in progress for abolishing the pilgrim-tax, and for discontinuing the connection of the Government with the management of all funds which may be assigned for the support of religious institutions in India. We more particularly desire that the management of all temples and other places of religious resort, together with the revenues derived therefrom, be resigned into the hands of the natives, and that the interference of the public authorities in the religious ceremonies of the people be regulated by the instructions conveyed in paragraph 62 of our despatch of February 20th, 1833."

Measures were at once taken in India to carry these orders into effect. The pilgrim-taxes at Gayá, Allahabad, and Pooree were entirely abolished.

Salutes in honour of idols were countermanded. Oaths in the names of idols ceased to be compulsory on native witnesses, except in the Supreme Courts. The villagers of Madras were no longer compelled to draw the cars. The titles of Hindu gods were no longer written on public documents. In the Madras Presidency, however, these improvements did not take place at once. For four years nothing was done towards giving up the eight thousand temples to native management. But in 1842 a strong despatch from home to the Marquis of Tweeddale, then Governor of the Presidency, set the officials in motion, and steps of the greatest importance were at once commenced for giving up that degrading official charge of the shrines which had now lasted for fifty years. This despatch was based on the desire of the Court to learn what, after the lapse of more than two years, had been the result of their orders. The inquiry proved a most valuable one, and the information it called forth is contained in the voluminous Parliamentary Returns of 1845 and 1849. The instructions of the Court to the Supreme Government of India; the orders of that Government to the authorities of the minor presidencies; the letters of the collectors, containing an account of their plans, their difficulties, and their success; reports to the court, and their approval of what was done; these things are detailed in great fulness in these volumes, though on some points the information is incomplete. One paper in the series deserves special mention, a masterly report by Mr. D. Eliott, a member of the Indian Law Commission, on the measures which had been adopted in the Presidency of Madras. These returns revealed for the first time the vast extent to which the Government connection with idolatry had been allowed to grow. Even from them it appeared that in the Madras Presidency the number of pagodas, great and small, under Government superintendence, was 8,292; that lands belonging to them brought in an income of 43,110*l.*; and that cash was paid out of the treasuries for their services to the amount of 87,680*l.* In Bombay, the allowances in money, grain, and land, paid over to the native religions, amounted to 69,860*l.*, and passed into the hands of 45,503 persons. In the North-West Provinces the money paid was 11,047*l.*, nearly all endowments of former governments. Altogether, it appeared that a sum of more than 170,000*l.* was paid to priests and pensioners, and for the ceremonies of more than 9,000 temples. We know from later information that those returns were incomplete, and that several items in particular provinces were altogether omitted. Not a word is said of the Central Provinces, and not a word about Mysore, though now it is confessed that there still remain grants in the latter amounting to 37,687*l.*, which are paid to 12,750 shrines. The village temples of Bombay, with their local taxation, were not once referred to.

It is impossible to enter into any detail of the measures which were adopted during the years 1841 and 1842 for carrying the Court's wishes into effect. It will suffice to indicate generally the results accomplished and to mention a few illustrations. The facts we have described show the connection between the Government and the native religions in two forms, different from each other and bearing a very different character. These forms are temple-management and the mere payment of money.

In hundreds of cases the Government of India has adopted the endowments, formed of assignments of revenue, which had been first granted by the native governments which preceded their own. In almost all these cases in Bengal, the North-West Provinces, and Central India, these endowments under English rule assumed from the first the form of a simple payment of money, without interference of any kind.

In thousands of others again, especially in the Madras and Bombay Presidencies, the connection was far closer and far more scandalous. Not only was money paid, but the whole system was managed, details were superintended, and the money provided from estates and landed endowments. It is obvious that this was by far the greater evil to deal with; it was wrong in principle; it did immense harm; it dishonoured God and brought disgrace upon the Government. The first thing aimed at was to get rid of this management; and two points had to be regarded, the surrender of the temples and the surrender of the estates. Anything still remaining would fall into the simplest form of the government connection with the shrines, and be a simple payment of money.

The orders of the Supreme Government were clear: that the administration of the affairs and the funds of the temples should be vested in individuals professing the faith to which the institutions belonged, men of character and weight in the community, and men held responsible, like the trustees of other temples, to the civil courts for any breach of duty by means of a civil action. Everywhere, therefore, the Government officers sought for such men, and in many cases found them among the landholders, residents, and worshippers interested in particular shrines. These temples were thus placed on the same footing as other temples which had always been under native management and had never been connected with Government officers at all. In Bengal the great temple of Jaganauth at Pooree was given over to the Raja of Khusdah. The mosques at Delhi were transferred to a Mohammedan committee. Throughout Bombay the surrender was made most complete. The temple of Parvati was given over to six native gentlemen well known in that city. Committees were appointed to larger temples at Sholapore, Belgaum, and the like: smaller temples were given into the charge of the officiating priests. And when vacancies occurred in the committees, the Government declined to interfere, and directed the vacancy to be filled either by the worshippers or by the committee members themselves.

The same system was carried out in Madras with no small degree of labour. The small village pagodas were given over to the priests: and in the two districts of Tanjore and Canara alone, no less than 5100 such temples were removed from the collectors' hands. The best men that could be obtained were sought out and appointed as trustees. The pagoda of Trichendoor, with a large income, was transferred to three wealthy gentlemen of the district; the temple of Siva at Conjeveram was entrusted to an individual whose ancestors had managed it in former years. The great pagoda of Seringham, with an income of 45,000 rupees, was transferred to two gentlemen in conjunction with the pagoda authorities. And the pagoda of Tripetty, the resort of thousands of pilgrims, which had an annual surplus of 8000*l.*, was surrendered, after great competition, to the mahaut or chief of a college of priests and his successors in office. Everywhere the shrines were given up to native managers, by whom henceforth all repairs were to be directed, all festivals arranged, all appointments made, all expenses disbursed.

The next step was to surrender pagoda lands, and here arose a difficulty. Having been managed by Government officers, the tenantry on the estates were better off than those on native estates, and it was conceived that they derived special rights from the circumstance. As a matter of course, the Madras officers proposed to get rid of the difficulty by keeping up the old system. But the Court had anticipated it and provided the remedy. The peasantry were to receive distinct leases, and to be secured against exactions. In accordance with these instructions the lands also were given over to the native trustees. The estate at Poorce, which for forty years had been under Government management, was handed over, like the temple, to the Raja of Khurdah. In Bombay the few estates to which the rule applied were treated in the same way. No difficulty was experienced with the small estates in Madras; the great estates were also surrendered; and at length the connection was entirely reduced to that of simple money payments. These proceedings occupied the ten years between 1840 and 1850.

Side by side with these efforts to break up the old system, a question of the highest importance arose respecting the law under which that system had been so long maintained. It was in form at least the root of the connection between the Government and the temples, and professedly upon it all the care of later years had been based. We have shown how, after the patronage of the native religions had commenced, and large sums of money had begun to be expended, it was found convenient to place the arrangements under the special control of the Boards of Revenue, by whom all expenditure was superintended. For this purpose a special law was framed and passed, empowering the Boards to take cognisance of the endowments of the Hindu and Mohammedan religions, and see that the pious uses for which they had been set apart were faithfully accomplished. The law riveted all the previous facts together; it made the connection legal, as well as an "important duty," and bound all those Government officers who might be conscientiously opposed to such an exercise of official power. Under its provisions any endowment of those religions was liable to be inquired into, and the Boards were commanded to see them "duly appropriated" to the purpose for which they were designed. In Bengal the regulation was passed in 1810; in Madras in 1817; it was never enacted in Bombay. We have already quoted it. But it happened with this regulation, as with all laws, that its execution depended on the spirit in which it was regarded by the men whom it controlled. In Bengal and the North-West Provinces, where the superintendence of idol-shrines was not popular, and where it was carried far only in the single case of Jaganauth, the regulation fell into disuse, and was most popular where it was least observed. As early as 1841, in directing the inquiry we have already spoken of, the Court of Directors had pointed out that the superintendence being based upon the law, it was important that the regulations should be modified, and the rules rescinded. The opinions of all the revenue officers were called for, and a valuable body of experience was forwarded to the Government. The question was discussed with special ability by the members of the Revenue Board, and on all hands the Regulations were condemned. The infatuation which first enacted them had wholly passed away, and they were now tried at the bar of common sense. "I would ask," says Mr. Pattle, "on what ground of reason or justice can the native subjects of this Government expect for their institutions a more perfect protection than is granted to the Christian subjects of all classes? Unless it can be proved that the English Government is bound to extend to the establishments of false religions special protection not granted to those of the true religion of the State, I conceive that due consideration is paid to the former by both being placed on an equal footing." "It is notorious," says the deputy-governor, "that the direct interference of Government with Hindu and Mohammedan religious trusts under the regulation in question is exceedingly distasteful to the professors of those creeds, and is deprecated as a profanation. The practice, therefore, which was introduced by the regulation was a mistake in two ways—it was a departure from sound principle, and it was displeasing to those for whose benefit it was erroneously intended." "To carry out the important principle involved in such measures as disconnecting the Government from the temple of Jaganauth and the pilgrim-tax at Gayá," says Mr. C. W. Smith, "is alike due to the character of this Government and the conscientious scruples of its Christian officers: but the disconnection cannot be complete so long as the revenue authorities and the Government of India, acting under Regulation XIX. of

1810, may every day be called upon to inquire into the appropriation of funds to the worship of mosques and temples; or, as was the case last year, to take into consideration the propriety of repairing, beautifying, or reconstructing such decayed places of idolatrous worship entrusted to their care." All the authorities seemed agreed on the desirableness of repealing the obnoxious law, and from Madras the draft of a new rule was forwarded for approval. But a difficulty arose about the measures requisite to supply a substitute. Everything proposed was objected to, and for twenty years the evil still continued to exist. When complaints arose respecting the conduct of the new trustees, the ordinary civil courts refused to entertain them, on the ground that the law committed such matters specially to the revenue officers. Those officers, again, had been forbidden to entertain them. Thus there was a practical denial of justice. On the other hand, when the Government itself wished to carry out further measures of improvement, the Regulations were again and again laid in their way, and their own proceedings were declared to be illegal. On no point was this more strongly felt than in the case of recent measures respecting the temple of Jaganauth. That the repeal of the Regulations was absolutely necessary had again been urged by missionaries on several occasions in the petitions presented both to the Indian Government and to the Imperial Parliament, and it was on their last petition that the final settlement of the matter was based. In 1859 the Calcutta Missionary Conference, which had steadily pressed the matter on the Government for ten years, once more asked that the old Regulations might be rescinded. Their petition, dated September, 1858, and signed by twenty missionaries, recited many of the facts above recorded, described the nature and provisions of these Regulations, and, after emphatically repudiating all claim for special favour to Christian endowments, and desiring that all trusts should alike be subject to the civil courts, asked that the Regulations should be repealed.

Lord Stanley, in a clear and manly despatch, acknowledged the reasonableness of the request, and desired that steps should be taken for bringing the matter under the consideration of the Legislative Council. He observed that the severance of all connection between the officers of Government and the native religions had formed the subject of correspondence between the authorities in England and in India for several years; and quoted the concluding words of Lord Glenelg's despatch as containing the principle by which its settlement was to be guided. He showed that on two distinct occasions the Court of Directors had suggested the repeal now again asked for; and concluded his despatch in these clear and decided words:—

"6. If such be the case it is evident that the total withdrawal of all interference on the part of Government with the religious institutions of the people of India has not been completed, and indeed it is difficult to perceive how such a result can be fully attained so long as a law which declares it to be the duty of the Board of Revenue and its subordinate officers to take care that all endowments of land, or of the land revenue, made for the maintenance of religious establishments, be duly appropriated to the purpose for which they were destine by the Government or individuals by whom such endowments were made, remains in force.

"7. Respecting the degree of protection to be afforded to the religious institutions of the peopl e of India, the sentiments of Her Majesty's Government are essentially those of the Court of Directors as above referred to. It is the duty of the Government of India to see that those institutions 'enjoy the equal and impartial protection of the law,' but it is not called upon to provide specially for their management or superintendence by its own officers. It appears then to Her Majesty's Government, that the repeal of the Regulations in question, or such parts of them as relate to the management of religious endowments, should no longer be delayed; provision being made at the same time for an appeal to the established Courts of Justice in all disputes relating to the appointment and succession to the management of Hindu and Mohammedan religious institutions and to the control and applications of their funds. I request that you will take the necessary steps for bringing the subject under the consideration of the Legislative Council."

From this decision sprang at length, after twenty years' discussion, the *Act* which has formed the occasion of the present paper. The time had at last arrived when, condemned by all parties and defended by none, the Regulations of an evil time, which had long been felt a burden, were finally to be swept away. With previous facts before them, our readers will have no difficulty in understanding the form which the Act took and the provisions it contains. A brief description therefore will suffice.

The Act is numbered *Act XX.* of 1863, and is entitled *An Act to enable the Government to divest itself of the management of Religious Endowments:* its date is March 10th. In three lines it repeals the old Regulations, so far as they relate to endowments for the support of mosques, Hindu temples, or other religious purposes. It then proceeds to make provision for the management of such endowments, and the punishment of breaches of trust. It provides that trustees shall be appointed for the purpose, and that they shall give account to a committee of persons interested in the institution; committees and trustees are to be appointed by Government at the outset "once for all," and all vacancies shall be filled by those interested, by trustees themselves, or by a civil court. Accounts are to be rendered at least once a year. Persons interested may sue trustees, if a court gives leave, on reasonable ground shown, to institute a suit. The secular purposes of an estate or endowments may be still retained by Government officials; and

the Government may take steps to preserve buildings remarkable for their antiquity, or for their historical or architectural value, or required for the convenience of the public. Beyond this, however, none are allowed to go; and then the Act concludes with this clause, the perfect antipodes of the repealed laws:—

"22. It shall NOT be LAWFUL, after the passing of this Act, for any Government in India, or for any officer of any Government, in his official character, to undertake or resume the superintendence of any land or other property granted for the support of, or otherwise belonging to, any mosque, temple or other religious establishment; or to take any part in the management or appropriation of any endowment made for the maintenance of any such mosque, temple, or establishment; or to nominate or appoint any trustee, manager, or superintendent thereof, or to be in any way concerned therewith."

Thus, both in fact and by law, all over the territories of the Queen in India, after the scandal and the wrong of sixty years, this sad and dishonouring system of patronising the native religions, and striving to conciliate our native subjects by exhibiting a special interest in the prosperity of their institutions, has been brought to an end. The officers of Government have entirely ceased to take a personal share in the management either of the temples or their endowed lands: the law which at one time compelled them to undertake that management, and to insist on the due fulfilment of such religious trusts, has been repealed. Such management and interference are now declared illegal; and all breaches of trust in regard to it are to be referred to the courts of law. The greatness of the change is incalculable, especially when it has been made on principle, and with the view to remedy a wrong.

The connection has now been reduced to one of money, and were the payments of money to cease, the connection would be entirely dissolved. But those payments are very numerous, and in a few cases they are large. Yet there are facts connected with them possessing a deep interest, and little known beyond official circles in India. It is to be remembered that these payments are not gifts of goodwill offered in special favours to the priests and temples which receive them. It is astonishing, considering the character of the officials in power at the beginning of this century, that such gifts scarcely exist. Advice, help, patronage, care, have been bestowed in abundance on the false religions of India, but very little money. The Government was content to know that in all the provinces which passed into their hands, there were numerous endowments which had been given by former rulers, and they guaranteed their continuance. These payments, then, are the equivalent of rights possessed by the institutions and people to whom they are made. We have seen that they represent assignments on the ferries, markets, and produce of different places, made over to temples by Hindu princes; or they are the equivalent of the income of estates once belonging to the temples, but for the sake of convenience resumed by the Government; or they are pensions, grants, and privileges sanctioned by those princes and continued by the English authorities. They are therefore made of right; and though undoubtedly many of them rest on very slender grounds, and have been unthinkingly paid after very little inquiry, yet it is believed that rights are involved, and that the present Government of India is bound to pay them. No one has been more anxious to see the old system entirely changed, than the present Governor General: yet no one has so plainly declared that a vast number of these payments are the right both of men and institutions, and that to stop them would be spoliation.

The Government has, however, acknowledged that they are divisible into two classes, life-payments or pensions, and permanent endowments. It is not easy in every case to discriminate between them, and to determine to which class a payment belongs. But both are being dealt with, and already a system is in operation of the most effective kind, which, under the present Government, promises with perfect justice to get rid of them for ever.

It is felt by all concerned that these payments wear a very ugly appearance. They are misunderstood by Englishmen; they are still more wrongly misinterpreted by natives. When a Brahmin sees 2000 rupees a month paid by the collector out of public money to the superintendent of the temple of Jaganauth; when another sees 43,000*l.* paid annually to the managers of Seringham; 13,000*l.* to the temple at Conjeveram; and 12,000*l.* to the temples in Tanjore; when men know that such sums are paid at Poonah and Nassick, at Neemuch and Nagpore, in Sylhet and at Agra, it is a hard thing to persuade them that the Government does not offer gifts to their native shrines. There may be just reasons for the payment; explanations may be given that satisfy the wise; but the Government does not avoid the appearance of evil, and everywhere the natives declare: "The Company gives our gods money." At least a great scandal is produced, which it is desirable in every way to remove.

The experience of the last few years has led the Government to the clear understanding of the principles to be adopted in bringing the payments to an end. It was soon decided that a vast number of petty payments to the priests of village temples and of small pensions to other individuals, should be regarded as life pensions, to expire with the present incumbent; and already a great number have ceased to be paid. Compensation might also be given in many of these petty cases in the form of a single payment.

The perpetual endowments require a different treatment. As in other points, the question was first discussed and settled in the case of the temple

at Pooree. Urged to get rid of the periodical allowance made to Jaganauth by commuting it into some final payment by way of compensation, Lord Dalhousie hesitated. Believing that "no considerations should induce us to prolong the present system for a moment," he was greatly perplexed by a proposal which seemed to him "not to sever the connection but to perpetuate it, not to withdraw support from the temple, but permanently to endow it." Regarding the monthly allowance "as a free grant," he wrote the following noble words: "I felt that personally I could not execute the orders which the Court had enjoined, and that if they were insisted upon, it would be necessary for me to retire from the office which I have the honour to hold." Careful inquiry, however, into the origin of the allowance, convinced him that "the temple had, and still has, as clear a right to this property, of which we found it possessed in 1803, as any proprietor to the lands he owned. Good faith and good policy unite in imposing upon the Government of India the obligation of respecting that right of property in perpetuity, as it has done in other cases of conquest." Lord Dalhousie, however, agreed fully with the Court in the desirableness of commuting the allowance, and proposed that from the sum annually paid by the Khoordah Rajah, the superintendent of the temple, on account of his own estates, the amount paid to Jaganauth should be deducted, and the Rajah be required himself to pay it into the temple income. Sir Barnes Peacock suggested the more secure arrangement of a transfer of land, which could not be misappropriated like a single sum of money. Thus at length the Council reached the simple plan of commuting these payments, which are the right of the temples, for a land estate of equal value. "Thus," said his Lordship, "the Government will have restored to the temple every item of property of which it found it possessed on the conquest of Orissa, and perfect good faith will have been observed. The very name of the institution will disappear from the annual charges of the public treasury, and henceforth all connection between the Government of India and the temple of Juggurnath will be severed, not in name only, but in deed and in truth." One of the last papers which Lord Dalhousie signed on resigning his office, was the final order to the Government of Bengal to see this arrangement carried out. The lands were chosen, the rights of existing tenants secured, the deeds were drawn and almost signed, when the Board of Revenue stepped in with the assurance that the plan proposed was useless so long as the Regulation of 1810 remained unrepealed. For six years the old system dragged on, but last year, when that repeal took place, the arrangement was completed, and the temples passed out of Government hands for ever. Orders were given at the same time to treat the allowance to three other temples at Pooree in the same manner, and commute the money for an estate, such as they possessed under the Mahratta rule. The temple of Sitarani at Cuttack, and other small shrines, will probably have their payments similarly changed, and the salt-grants to priests will be compensated and brought to an end.

In fact the principle of compensation has been admitted, and it is through its steady application to the money allowances now paid that a prospect exists of those allowances coming to an end. Already in the Madras Presidency, as well as in Bengal, since 1857 many of the allowances have been commuted for land. But an immense amount of work yet remains: the details are so numerous; in many cases they are so trifling: and many years will probably pass before the whole are removed from the Government accounts. With a view to ascertain the exact position in which these payments stand, on several occasions in the petitions of the Calcutta Missionary Conference it was suggested that a detailed account should be given by the Government of India of every payment made on account of the native religions in every province of the empire, with the date when it commenced, and the authority on which it was made. Such a statement was called for by the House of Commons in February, 1858, on the motion of Sir H. Verney. The return was received, and published January 30, 1860; it is the latest work of authority on the subject, and is a most valuable paper, especially when read with its bulky predecessors of 1845 and 1849. Unhappily its details are not given in a uniform manner. In regard to Bengal, the North-West Provinces, the Punjab, and the Central Provinces, every item paid is found in the tables given, with the ground on which it is paid. In regard to Bombay, Madras, and the Mysore, only a general summary is given, with the assurance that, though the money is paid, all control and interference have ceased. The following table embodies the general results of these returns:—

Sums paid to Hindu or Mohammedan Shrines in 1857.

Province.	Number of Shrines.	Amount.
Bengal . .	207	2,23,430
North-West Provinces	250	22,566
Punjab . . .	24	5,509
Oude	14	10,000
Nagpore . .	207	33,223
Hyderabad . .	[Unknown]	79,231
Bombay . .	18,000?	3,24,638
Mysore . . .	12,757	3,76,872
Madras . . .	8,292	9,48,794
	39,751	20,24,263
		£202,426

As the parliamentary return required "the sums" paid on behalf of the native religions, and did not also specify the temples, institutions, and persons to whom they are paid, we are better informed on the former head than on the latter. Even to the 202,000*l.* must be added the *grám kharach* of the

Deccan, and we at once see what a vast amount is annually paid from the English treasuries into the hands of priests and temple managers, and how much scandal the practice must produce. How many temples in the Bombay Presidency have money paid, and how many in Madras have ceased to receive anything at all of late years, there is no means of learning from the published reports. Now that the system of commutation has been approved, and has begun to be carried out, we trust that every year will see large numbers of the payments removed entirely from Government records, until those records are perfectly free from items that look so strange.

There is a fear hanging about some minds that the commutation confers a perpetual endowment on the temples, and therefore that the evil is more confirmed than ever, though its form is now concealed. If gifts of goodwill were so commuted the argument would be sound. Lord Dalhousie observed, respecting it, that if the English Parliament were to get rid of the 30,000*l.* a year to Maynooth by exchanging it for an estate valued at a million sterling, that would be an illustration. But he himself showed that the cases were not parallel; because the allowances are not gifts of goodwill but belong to the temples of right. Let the Government only investigate all claims; let them limit life-pensions to the present incumbents; let them sweep away petty allowances by paying one lump sum; let them exchange the larger allowances, the right of native shrines, for landed estates, and we have no fear of the consequences. A few endowments will be added to the myriads which already exist in all parts of the empire, and with which the Government officers have never meddled. An idolatrous people naturally possess such proofs of the devotion of their ancestors to false gods, and add to them gifts of affection and confidence from the wealth they are acquiring under English rule. But the Government need not despoil them of these gifts. The Government has dealt justly, and even generously, with those whom once it erroneously favoured. Nothing shows more plainly that the authorities have done rightly than the fear of the Madras natives that the surrender of the trusts will be the ruin of their system. English uprightness was its defence and strength; withdraw that uprightness, and the system collapses of itself!

Let the native religions stand perfectly by themselves. Let them meet in their own strength the manly assault of the Gospel. Give to their adherents all that civil freedom, just courts, growing intelligence, and prosperous government can confer upon them. Let them enjoy to the full all the strength which their endowments can bring, still they must fall. Daubed "with untempered mortar," their walls must give way. "There shall be an overflowing shower, and ye, oh great hailstones, shall fall, and a stormy wind shall rend them." "The idols he shall utterly abolish." Let every Christian "do his devoir: and may God defend the right!"

TOUR AMONG THE MISSIONS OF SOUTH CHINA.

BY R. LECHLER, D.D.

I LEFT Hongkong accompanied by a teacher, a colporteur, and a servant. The steam-boat brought us in eight hours to Canton, from whence it was my intention to take passage on board a Chinese river-boat, always to be found there, engaged in carrying merchandise to the interior. In Canton I was hospitably received, and for several days was entertained by the Rev. T. Chalmers, of the London Mission. In this great city, of more than one million inhabitants, there are nineteen missionaries of six different societies, American and English, engaged in the good work. They have sixteen chapels and preaching-places in the city and suburbs. The number of communicants is 116. There are 228 boys and 69 girls instructed in the different schools, and there are also two hospitals in which patients are cured without any charge. Not being successful in finding such a boat as I wished, I went on board a *passage-boat* regularly plying between Canton and Shiklung. The latter place is about ninety English miles distant from Canton, and is a very large town, in which native trade is carried on to a great extent. The missionaries of the Rhenish Missionary Society in Barmen, Prussia, have lately opened a chapel there, and one of them, the Rev. A. Krolczyk, is now residing in the place, preaching the word, teaching the youth, and also distributing medicine to patients, who come in great numbers to apply for relief. I left Canton on the 29th of September, and arrived in Shiklung the following morning, putting up at the quarters of the Rhenish Mission, and tried to find a boat here to continue my journey. There were, fortunately, four boats ready to sail for Lanlung, an emporium far up the river, at a distance from Shiklung of nearly 200 English miles. They had cotton and piece goods on board, and I got a cabin on one of them, sufficient to accommodate myself and companions. As we were to cater for ourselves, provisions had to be bought, and a stock of firewood to be laid in, &c. We went on board in the evening, and the boats were soon on their way; but not to continue long, as we had to pass a piratical village, which the boat-people preferred to do next day. We therefore anchored for the night, and as there were pas-

sengers on all four of the boats, I went round to make their acquaintance, and to tell them of my errand. As there is plenty of time to sleep on such a voyage, the Chinese were not very anxious to retire to rest; and towards midnight I heard them carrying on very lively conversations on the good olden times, when the government of the country was administered by better men than now, amongst whom I heard them mention the Duke of Chin, who lived nearly a thousand years before Christ, and of whom it is said, that when a good idea occurred to him during the night, he would sit up in his bed, and await the break of day, so that he might carry out *that idea* at once, lest he should forget it again. All at once, a good idea suggested itself to my own mind, namely, to refresh myself with a bath from the river, and as it had been a very hot day, and I could not sleep, I got up at once, and my servant drew bucket after bucket from the river, and poured the precious element over me. I indeed realised the truth of a saying of an old Chinese acquaintance, who once told me, that he had found a bath the only thing which was never followed by remorse. I fell into sound sleep after my ablution.

The next place of interest we passed was Pocklo, the soil of which has been stained with the blood of a martyr, Tsche by name, a native evangelist in the service of the London Mission. My boat-people knew of it, and the captain said that there was a Christian in his own village, and many more in other villages. I should have been very glad to have visited the Christians in Pocklo, but the boats were bent on the prosecution of their voyage, and I could not leave them. The persecutions have of late ceased, and there are now two chapels being built in two different villages, at some distance from each other. On Saturday, the 3rd of October, we found ourselves at the prefectural city of Fuichu. This was the home of several of the boat-people, and a halt was therefore made to enable them to see their families. I did not fancy this delay at all. The natives of this place are notorious for their turbulence, and have on former occasions given vent to their enmity against foreigners, by issuing placards, threatening to kill any foreigner that might show his face in their city, and promising a reward for their heads. Mr. Hanspach ventured himself in this place some time ago, but the mandarins were so much afraid that something might happen to him, that they engaged a chair for him, and sent him away under convoy. After having remained quietly in my cabin for some time, I ventured to go on deck in the evening. I was very soon descried, and people began to come on board in numbers. I spoke to them, and distributed tracts; but very soon stones began to fly from the shore, and the captain asked me to go down again to my cabin. I did so, but the brickbats came in quick succession, until the captain lost his patience, and sent part of his crew on shore, with long bamboo poles, by means of which the troublesome crowd was dispersed. Four more days of boat-voyaging brought us to a place, from which I could prosecute my journey with more despatch by travelling over land. The boats have to be dragged against the stream by means of long lines fastened on the top of the mast, and it depends on the size of a vessel how many men have to do the work. We had only six men to our boat, and therefore made not more than twenty miles a day. I was therefore glad when we arrived in Fu-tschuk-phai, on the evening of the 7th of October, from which place I was told I could get to Chhonglok in three days by land. This was the first time I travelled in the country with a passport in my possession, issued by the Prussian Consul, and stamped with the seal of the Governor-General of Canton. I was curious to see what this paper might be worth, and had now an opportunity of making the first trial, as there was a small mandarin at Fu-tschuk-phai. I sent my teacher into his office with my card, to announce my arrival, and to ask this official kindly to help me on, and to procure a chair and coolies for me. The mandarin was very obliging indeed, sent his card in reply, and promised to do all that he could. He would even have given me quarters for the night, but I did not wish to give him more trouble than was necessary, and so remained on the boat till next morning, when the chair and coolies came to the place of mooring, and I set out with my companions. The country I now traversed cannot be called fine, inasmuch as it was rather hilly, and presented a barren aspect, yet there was something homely in the scenery, and there was more wood growing on the hills than we see usually near the sea-shore. Once I passed a very majestic tree, which looked exceedingly gay, its branches being hung all over with painted tablets, containing all sorts of inscriptions in honour of a certain deity, for the worship of which there was an altar close to the tree. The following is the purport of some of those tablets. "Sincere prayer finds a certain hearing." "My prayer has been instantly heard." "I prayed five times, and have been five times heard." "The Divine Majesty has been repeatedly displayed." "The Divine favours extend to the four seas." "Only the virtuous experience protection," &c., &c. For the first night we had to put up with very poor quarters, in an insignificant village. The only satisfaction was to see our host so well pleased with our visit, and when he had learnt what the object of our journey was, he produced two tracts, to show that he was not an entire stranger to the Christian religion.

The next day brought us to Yunon, a district city, which is the residence of the district magistrate. The chair-bearers were well acquainted with the place, and recommended the hotel of "Harmonious Assembly" to us, as having the best accommodations. So I alighted there, and had reason to be well satisfied. I was shown into a regular parlour, at the side of which was a sleeping-

room, which I was to have exclusively, there being room enough besides for my companions. The hotel was soon filled with all sorts of people, who were anxious to see a foreigner; and I availed myself of this opportunity of preaching to them, which proved at the same time the best means to keep the crowd in order. My teacher went at the same time to the magistrate's office to report my arrival, and show my passport. The big man was not at home, but his substitute sent his card, and invited me to stay with him for the night. Being surrounded by a crowd of people willing to hear the Gospel preached to them, I had no wish to leave the hotel and exchange it for an official residence, where the crowd would have been excluded. So I declined the offer, and promised the officer in charge a visit after supper. This man, whose official title is Pu-chin, sent two policemen with lanterns to the hotel to conduct me from thence to the office. I found the Pu-chin a very pleasant young man, and anxious to do me any service I might require. As I had no particular favour to ask of him, he offered himself to give me a letter of introduction to the mandarin I was to meet on my way, who he said was under his jurisdiction, and would perhaps be useful to me. I thankfully accepted of this, and then retired again to my lodgings.

Next morning we started early, and travelled on till three o'clock in the afternoon, when we came to Tung-sim-pa, a military post, to the captain of which my letter of introduction directed me. I sent the letter in, and waited outside, which gave the captain time to put on his official cap, as well as his satin boots, to receive me in something like official dignity. He expressed his regret at not being able to entertain me in his own residence, as there was no spare room; but he sent a soldier with me to the best inn available in the place, and let the landlord know that he must do his best to take care of me and my company. This was on Saturday, the 10th of October. I was now in close proximity to Chhonglok, and by a forced march I might have been able to have got into the district on this the third day of land travelling. However, I had no reason to regret making a stay at Tung-sim-pa, as the following day, being Sunday, afforded a good opportunity to sow the seed of life among many attentive listeners. It was well known here that there were Christians in Chhonglok, and a Bible colporteur had also been here previously, which was proved by the production of a copy of the New Testament. The landlord said that he knew the Christians kept the Sabbath, and assembled in a place of worship. As I now had notified to them my intention to spend the following day with them, he would make arrangements for a public meeting, to which he would also invite the mandarin, by means of which I should have a good opportunity to preach my doctrines. The man was as good as his word, and on Sunday forenoon he put a table in the yard before the inn, decorated it with a piece of red cloth, and arranged a number of chairs for myself, the mandarin, and others; providing also benches for the people. There was little trouble to collect an audience, curiosity causing them to come in numbers. The mandarin made his appearance about ten o'clock, when we took our seats. He then rose first, and introduced me to the people, telling them that I had come from a distant country to preach my religion, and that I was now going to let them know the import of it; he therefore expected all here present to remain quiet, and pay attention to what I said, so that I might carry away a favourable impression of Tung-sim-pa. When the mandarin had resumed his seat, I rose, and first thanked him for this kind reception; after which I laid before them all God's plan of salvation, inviting them to partake thankfully of what was thus offered to them freely.

About twelve o'clock the mandarin took leave, promising to come again on Monday morning, and to accompany me across the frontier *personally*. I also retired for a while, but was called down again after some time, there being many who wanted to put questions to me. Some asked how God was to be worshipped; others wanted to know what the result might be—whether more benefit might be derived from doing so than from the worship of the idols; a third one asked whether he would have to dispense with the religion of his fathers by becoming a Christian, and whether it would be advisable to risk the danger of offending against the established belief of the country. These questions gave ample opportunity to enlarge on the subjects referred to; and the result was, that the people asked me why I did not stay with them, and open a chapel in Tung-sim-pa, because, in that case, they would always come and listen to my instructions. I referred them to the example of the Christians in Chhonglok, who had renounced idolatry and embraced the Christian religion long before I had come to them, who had also acquired a chapel by their own means; and I assured them that when they were in earnest to turn from idolatry to the worship of the true and living God, the means to assist and to teach them the truth would not be wanting. It would be easy for a missionary permanently stationed in Tschhonglok to include Tung-sim-pa in his sphere of labour.

On Monday morning, the 12th of October, the mandarin came on horseback to escort me safely from Tung-sim-pa into the district of Tschhonglok. He was accompanied by two soldiers, and had sent one a-head of us with a letter to the next town, to inform the elders of that place that I was coming, and that they must protect me. At the boundary of the two districts the mandarin took leave of me, and returned, carrying with him my kindest thanks for his voluntary services, which proved of greater use to me than he himself perhaps could have imagined. The rumour of a mandarin having escorted me over the frontiers into Tschhonglok soon spread, and attached a considerable importance to my person. The persecutions of the Christians

had continued to the very day of my arrival, one of them having quite lately been seized by the enemies, and only set at liberty on the exaction of a ransom, the amount of which not being available at once, a day was fixed on which the enemies were to come to the house of the Christian to fetch it. When they heard of my arrival, they dared not come for their unlawful money. Having arrived at the town of Chong-pu, I called at the hall of the municipal council, left my card there, and received one in exchange. By this time the Christians had heard of my arrival, and came out to meet me, leading me in triumph to the next village, where there are six Christian families. I was received by an old venerable-looking schoolmaster with the words, "God be praised, who heard our prayers, and sent us again a missionary." He gave me his own room, and even his own bed, no better accommodation being available in the place. There are about sixteen villages in which our Christians are living, and my object was to visit them all in their respective homes. These villages being so situated that nearly one half of them is in the south-western, and the other half in the north-eastern part of the district, I chose one on each side for head-quarters, and made my visits from there. The name of the village I was now staying in is Nyen-hang-li. By a previous communication on Chhonglok the reader is already informed that the good work in that place originated through the instrumentality of a native evangelist, who was labouring there for years before a missionary made his appearance among the people. It will also be remembered that in the previous year my colleague, the Rev. Mr. Winnes, went to Chhonglok, and baptised seventy adults and thirty children. This was the first time I had the privilege of making the personal acquaintance of these Christians, and I made it therefore a point to examine them separately, to enable me to arrive at an independent judgment of the sincerity of their belief, and of the reality of their inner life. At the outset I met with a feature in their history which spoke well for them, namely, when I questioned them how and from whom they had first heard the Gospel, it turned out that a good deal of zeal had been manifested by those who had first come under the influence of the Christian religion, through the preaching of the native evangelist, in communicating to others what they had learnt. Whenever they found a friend or a relative inclined to listen to the glad tidings, they would then inform the native evangelist of the fact, and invite him to come and follow up the opportunity in order that the doctrine might be more clearly set forth, and the dawn of light in the mind of the inquirers might end in a more perfect knowledge of the truth.

It was also an occasion of rejoicing to me to see how freely the Christians confessed their faith before their own countrymen, and how anxious they were to get them to hear a testimony of the truth from my mouth by way of confirmation of what they had been in the habit to tell them. An old heathen once exclaimed, "Ah! your doctrine must be true, after all, since your teacher has come such a far way to look after you." "Indeed, it is true," was the answer, "but not for you yet, as long as you do not believe in it."

There was a striking instance in the case of one of the Christians in Nyen-hang-li, which shows how the power of God's word gradually overcame the darkness of heathenism, and brought a soul from the bondage of superstition to a joyful submission to the truth. The name of the man in question is Tsen-a-si. He was by profession a geomancer, whose business it was to find out lucky places for the burial of the dead, an art which, to describe more fully, would take up too much room here: suffice it to say that certain sites in certain seasons of the year are considered more lucky than others, as well for the purpose of digging a grave as for building purposes,—the working together of the mechanism of nature under the influence of the spirits being the sole study of the geomancer, who has great influence with the people, so that his dictum is invariably obeyed. Of course he does not fail to make a good pecuniary use of the superstition of his countrymen, by making them pay for their credulity. Well, this Tsen-a-si is the eldest of three brothers, the two younger ones having already renounced heathenism, and learnt to put their trust in the living God. Now the youngest brother, Aluk, had to do some repairs in his house, and set to work at once. When Asi saw it, he remonstrated with his younger brother for paying no attention to the rules of geomancy, and told him he would be sure to bring misfortune on himself. "I am in God's hand," said Aluk; "whatever may happen, I know where it comes from, and shall submit to it." The very same night Aluk's cow fell sick, and it was feared that the animal would die. "Did I not tell you?" said Asi; "now don't be obstinate; undo again your work, and I shall tell you how to do it properly." "Not I," said Aluk; "many cows fall sick, and die too; there is a natural reason for this, and it has nothing to do with your superstition. God can make my cow well again, if it pleases Him; if not, it may die; I will have nothing of your geomancy." Aluk prayed to God that he might manifest His power, and set at naught superstition. God heard his prayer, and in the morning the cow got well again. Asi ought to have been convinced of the fallacy of his art; "but," he said, "I made money by it," and he was not inclined to admit that he was wrong, and his brother right. Some time afterwards one of the brethren, a physician of the name of Tshungmu, paid a visit to these brothers, and, as they usually did, they read something together out of the New Testament. Tshungmu chose the 19th chapter in the Acts, and chiefly dwelt on the 19th and 20th verses, showing from the example of the Ephesians that there was something more precious than money, namely, the immortal soul, to lose which was eternal misery, to

save which, eternal happiness. Asi was present, and Tshungmu put the question plainly to him—"Will you content yourself with losing your soul for the gain of a little money?" This time the word had taken hold of Asi. "No," he said, "I do not wish to be lost; I will follow the example of the Ephesians, and burn my books at once." He went and searched for them all over the house, and brought a whole basket of them, which he piled up in the yard, applied the match, and set them on fire. After having taken this decisive step, the way was paved, and the mind prepared to accept the Gospel.

When I required Tshungmu, the physician, to give me some account of his conversion, he stated that in the first instance it struck his mind that the one God must be true, and the idols false. "But then," he said, "I did not realise as yet how false I was myself. It was only gradually that I arrived at a deeper knowledge of my own sinfulness, and then I could appreciate what Christ had done for me. Now my religion is this, that my heart belongs to Christ, and I desire Him to dwell in it and to reign in it." Another instance of a more sudden change was given by Tsen-kwin, also of Nyen-hang-li. He had been a soldier in the imperial service, "and very wicked fellows we were," he confessed. "Sometimes, when criminals were executed, we had to attend, too. We used to rip them open, take out the liver, fry it, and eat it. When I was tired of the service I took leave, and, having no occupation, I became a highway robber, and it was during this time that I first heard of the Gospel of Christ. I felt the heinousness of my life, but—may a robber yet become a Christian? This was the question which I dared not answer to myself. So I went to consult the Christians, and, being told by them that Christ would receive any repentant sinner, I threw myself on His mercy, and thank God that I must not be cast out!" Three of the Christians had formerly been addicted to opium smoking, but since their conversion they have got entirely rid of the vice. When I asked them what means they had used to free themselves, they joyfully said that prayer had been the only means, and that God in His mercy helped them to withstand the temptation, and to overcome the carnal appetite.

In the village of Luitham I found a Christian household, consisting of an old man and his wife, and three sons with their wives and children. These persons have suffered most severely from persecutions. The old man related to me seven different instances, when their enemies either came upon them in their house and plundered them of everything portable, or attacked them abroad, ill-treating them, and exacting a ransom from them. The last instance he related to me was the most annoying. Complaints having been lodged with the proper authorities, the mandarin of Tschhonglok came to Tschong-pu, ostensibly to hear the case and give judgment. The old man and his wife made their appearance in the hope that the mandarin would help them. But their enemies were also there, and seeing the Christians, reproached them for having taken such steps against them. They then beat the old man, and dragged him on the ground, took the old woman and threw her in a pond, holding her head under the water. This was all done during the presence of the mandarin in Tschong-pu, who merely contented himself with advising those rascals not thus to ill-treat old people. I asked them what feelings arose in their hearts under such ill-treatment, when they assured me that they took it as from God's hand, and did not murmur against God, but at the same time they thought that it was very bad on the part of the others thus to ill-use them, who had given no offence whatever. In the village of Schak-ma-ha I met another old Christian, whom I asked what his religion was. "Oh, sir," he said, "I am an old man, and know very little, but my whole heart is in it. I love my religion." These were no empty words, the man having proved it by deeds. The enemies had also attacked his house, plundered it as usual, and bound the old man hand and foot, hanging him thus upon a tree. He said that it was a very painful situation, his wrists aching for a long time afterwards; but when the enemies required him to burn incense before the idols, he told them that they might rather take off his head, as he would never fall back into heathenism. Most of our Christians in Tschhonglok are poor peasants, never having enjoyed the privilege of a school education. Since their conversion, however, they have learned to read so much as to be able to read the New Testament. In each house I found a good supply of testaments,—thanks to the British and Foreign Bible Society's grant of one million New Testaments to the Chinese. As the Christians meet alternately in the different villages, care is taken that those who can read may find a book. They then sit together and read a chapter, offering some remarks, as the Spirit of God reveals the truth to each individual. The women have taken a particular liking to the hymn-book, which they learn by heart. On asking a woman how she had been able to learn so many hymns, never having been taught the characters, she answered: "God has taugh me!" This is indeed the impression one must get from a more intimate acquaintance with those simple-minded Christians, that it is the gracious working of God to the salvation of their souls. I was myself greatly refreshed and encouraged by my intercourse with them, and upon two different Sundays, in the two parts of the district, I administered the Lord's Supper to sixty-eight individuals, who had been baptised formerly; I also received anew into Church membership sixteen men, eleven women, and eleven children. The village where the chapel is, has the name of Tschong-tshun, and belongs to the north-eastern part of the district. The chapel is a three-storied house of considerable solidity, which formerly belonged to a wealthy family. By some misfortune this family had become

impoverished, and the geomancers declared the unlucky situation of the house to be the reason of the decay of its inmates. They were, therefore, desirous to sell it, but from amongst the heathen there was no purchaser to be found, on account of the evil destiny supposed to hang over it. Thus the Christians obtained this solid building, which is at all events worth 1000 dollars, for the paltry sum of forty dollars. Some hundred dollars have since been spent on it for repairs, and it will serve well as a residence for a missionary if only some slight alterations are made, to admit more light and air. Another house is wanted in Nyen-hang-li for devotional purposes, as well as to provide a suitable place for a school. During my presence a new subscription was got up among the Christians, and another forty dollars collected for this purpose. However, to build a new house will require about four or five hundred dollars. If this meets the eyes of any friends of the Mission, who possess the means, and God puts it in their heart, to remember the Christians in Tschhonglok, and to assist them with some pecuniary contribution, it will be most thankfully received by the writer. In the year 1862 a collection was made in Hong-kong by the kind assistance of the colonial chaplain, the Rev. T. J. Irwin, which yielded about 400 dollars, and was very acceptable to relieve in some measure the wants of the Christians, which had become pressing on account of the losses entailed upon them by the persecutions. Before I left Tschhonglok, I called on the mandarin in the city, and obtained from him a public edict, proclaiming religious liberty in accordance with the treaties entered into between China and western nations, and I hope that this will greatly counteract the ill-feeling of the persecutors, so that from henceforth the Christians may enjoy more rest and peace, and be left undisturbed in the observance of their religion.

As it had become necessary, for reasons already known, to suspend the native evangelist from his office, into which he has, up to this time, not been reinstalled, the Christians are in the meantime without a visible shepherd. The Shepherd and Bishop of their souls be praised, who has kept those sheep of His flock, and preserved them in faith, even under tribulation. It is expected that a missionary will settle permanently in Tschhonglok in the course of this year.

May this account cheer the friends of the Mission who have the cause of Christ at heart, and may they be stimulated to put forth great efforts, praying for the Chinese, that they may heed the day of salvation, the acceptable time, and accept of the Gospel which is now preached to them, and that all those who have received it might bear fruit in patience. May we have the sympathy of the Christian friends at home, and experience their Christian support in our spiritual and temporal wants.

THE GERMAN MISSIONARY SOCIETIES.

Spener, the father of the so-called "pietistic school," a most zealous preacher of "faith working by love," reminded, as early as the beginning of the last century, the German Lutheran Church of its great debt to the heathen. It is quite unjustifiable, and a sad proof how little we care for the honour of Christ and the welfare of men, that we scarcely think of the evangelisation of the heathen world, and that the great monarchs, as the worldly heads of the Church, do the least of all towards its realisation. Spener had, however, before he departed from this earthly sphere of labour, the great satisfaction of seeing the germ of the first mission within the pale of the Protestant Churches in a state of hopeful growth. Now the founder of that mission was one of those great monarchs who had been so seriously blamed by Spener,—Frederic IV. of Denmark, who, even before ascending the throne of his fathers, had formed the noble resolution that, when king, he would do all in his power for the enlightening of the heathen in subjection to the Danish sceptre. A. H. Francke, the eminently pious and energetic founder of the famous orphan asylum in Halle, and a great many other pious establishments connected with it, realised the thought suggested by the King of Denmark. Two disciples of the great and godly man, Ziegenbalg, from Lusatia Superior, and Pluetschau, from Mecklenburg-Strelitz, went as the first two messengers of peace, sent by the Lutheran Church of Germany and Denmark to India. On the 9th of July, 1706, they landed at Tranquebar, on the Coromandel coast, the principal settlement of the small Danish territory in those regions, and set to work among the Tamils immediately, in spite of the most unfavourable circumstances. Their extraordinary success during the past century is known all over the world.

But the flame kindled in Denmark spread not only to Halle, it caught also the brethren of Herrnhut, at a time when the whole congregation consisted of no more than 600 poor fugitives, and the mission established by them, encompassed, in the course of time, Greenland, Labrador, the Indians in North America, the West Indian Islands, and of late embraces also the province of Lahoul, on the frontiers of Thibet, and the Wimera district of Australia. I need not expatiate either on the pious simplicity of these Moravian labourers, or on the comparatively copious fruits of their labours. A spark of the fire that broke forth from Copenhagen and Halle, found its way also over to England; for the far spreading report of the unexpected success of the German mission in India,

led, already in 1709, the English Society for Promoting Christian Knowledge (founded 1698) to enter into a close and regular connexion with the centre of that mission at Halle. The English society offered its supporting hand to the young mission at Tranquebar itself, and, later, bestowed its special care on its early offshoot in Madras. In the course of less than a century a great part of the south of the cis-Gangetic peninsula was overrun with missionary stations, or at least branches, under the oversight of the German missionaries at Tranquebar; and just when, in consequence of a cold, faithless neology gaining ground in Germany, the tide of the missionary spirit ebbed to its lowest point, the Anglican Church rose and erected in India missionary stations of its own, although at first with the help of German agents.

The "Brethren of Herrnhut" had, owing principally to their almost monastical seclusion, preserved, even in the worst time of unbelief, some living coals from the hearth of Zion; still the first impulse to the modern Protestant mission was historically connected with the old mission of Halle; for the first who made a new beginning was the old venerable Facnicke (from 1799 pastor at the Bohemian church in Berlin), and he did so under the rousing influence of his brother, who, when studying at Halle, had imbibed the remnants of the old missionary spirit which still hovered round the pious establishments of A. H. Francke, and, embracing the missionary cause, had, in 1788, gone to India. Facnicke did not think it beneath his clerical dignity, in his visits to the sick, occasionally to sweep the room of a poor destitute creature entrusted to his pastoral care, to arrange the bed of the patient and to fetch water; he who in small things showed himself faithful to his Lord, was just the man for attempting great things in the name of God. He formed, in 1800, a kind of missionary institution of very modest pretensions, and under God's blessing carried it on with a hand strong in faith, through those days of "small things," quite content not to have a mission of his own, but to yield up his pupils when he thought them sufficiently prepared for missionary work, to any of the foreign missionary societies. His two most famous pupils were Guetzlaff and Rhenius.

It was in 1816 that at Basle a centre of more enlarged missionary operations was formed. The Basle mission, on its outset, directed its attention to the Islamitic Tartars on both sides of the Caucasus (1821); but the well-known jealousy of the "orthodox" Church called forth two fatal thunderbolts from its "Jupiter Tonans," the Russian Czar, *i.e.*, two imperial Ukas of the year 1835, and the whole enterprise, so nobly begun, was at once shattered. The Basle mission, however, had already in 1826 chosen the western coast of Africa for a second field of evangelical labour, but for a long while with scarcely any success, and the loss of much life and money; and a year before the termination of its work in the neighbourhood of the Caucasus, a third field on the Malabar coast of India had been added. In later times Basle has sent its missionary contingent also to China, and the scene of its operations there is Canton with Hongkong. It is proper here to remark that there is still another missionary centre in Basle of smaller dimensions, the so-called "Crischona Mission," conducted by a single man, Mr. Spittler, whose agents are all laymen—for the most part tradesmen—labouring chiefly in Palestine, Egypt, and Habesh.

The second missionary centre of greater dimensions was founded at Berlin, ten years after that of Basle. In 1834 the first labourers reached Cape Town.

The society, after a temporary missionary attempt at Ghazeepoore, in northern India, wisely resolved to concentrate its strength by confining its operations to the south of Africa, and close at its side we see the Rhenish Society, founded in 1828 at Barmen, carrying on its work of evangelisation. The Berlin Society has, on the whole, occupied the east, directing its attention to Hottentots, Korannas, Zulus, &c.; whereas the Rhenish Society has taken possion of the west, labouring among Hottentots, Namaquas, Hereros, &c. The latter society has taken up Borneo also, but the well-known revolution of late—a link of that fearful chain on which, with bloody ink, are written the names Cawnpore, Damascus, &c.—compelled all its agents for awhile to abandon the field. The storm of persecution, however, that laid waste the evangelical plantations in Borneo, carried a seed of the Gospel over to Sumatra, for some of the Rhenish missionaries who were obliged to leave Borneo settled among the Battas.

A few Rhenish missionaries are found also in China, cultivating nearly the same field as the missionaries of Basle and certain agents of Berlin, who are sent there by a smaller society, formed expressly and exclusively for China, and having its central seat also in Berlin.

Soon after the above-mentioned second missionary centre in Berlin had arisen, two of the most influential members of its committee separated from it, because they differed from the others as to the method of carrying on missionary operations generally, and especially as to the way of training up young men as missionaries. One of them was Professor Neander, the famous author of the "Christian Church History," the other the scarcely less renowned Father Gossner, who having been won over from the ranks of the Roman Catholic Church, had, after long wanderings and tribulations, at last found a quiet place as pastor at the "Bethlehems-Kirche," in Berlin. Gossner aimed at nothing less than the realisation of Matth. x. 9—10, and 19—20; his ideal was "a mission of apostolic simplicity"—very much the same as the ideal of the Rev. Edward Irving of London. His views were partly mistaken, but his activity was really wonderful. This one man, in the course of not many years, sent out a long succession of missionaries, mostly as evange-

lists, in the capacity of tradesmen; but some of them were, by want of support, obliged to pursue their own course in order to earn their livelihood, and some entered the service of other missionary societies, in order to continue their missionary vocation with better hope of success. Gossner himself died some years ago; but his institution in Berlin, although most intimately connected with his person, did not die with him; it has its principal field of labour among the Coles round Chota Nagpore in India, where the Gospel now achieves one triumph after another.

We have now to mention two German missionary societies, both of which made their appearance in the same year—1836: the "North German Society," formerly at Hamburg, now at Bremen, and the "Evangelical Lutheran Mission," formerly at Dresden, now at Leipzig. The North German Society sent, in 1842, their first four pupils to New Zealand, and, later, fixed on the western shore of Africa, near the Volta river, as their chief field of missionary operations. The Dresden Leipzig Mission made a first trial in Australia, but gave it up after some years of vain efforts, permitting their four missionaries to become pastors among the German settlers there, and then concentrated all their operations in India, for which purpose also a missionary station, lately founded among the North American Indians in Michigan was ceded to a Lutheran Synod of the United States. The field of the Dresden Leipzig Missionary Society is now exclusively the coast of Coromandel, the time-honoured scene where the venerable fathers of the Protestant missions, within the last century, set up a far-shining example to all the following generations of evangelical labourers among the heathen. It was in 1840 that the society sent the first missionary to Tranquebar. Almost all the fruits of the long and zealous labour of the Lutherans in that part of the world had fallen to the share of the Anglican Church, for the last German missionaries at Tranquebar—left from the end of the last century without a sufficient number of fellow-labourers and without the necessary means of support—were only too glad to hand one native congregation after the other over to the English, who could and would take care of them. The work of the Dresden Leipzig missionaries, therefore, was almost a new beginning.

In 1845 the Danish territory of Tranquebar was ceded and added to the Anglo-Indian empire; but the Danish government, hesitating to sell the mission buildings and estates, entrusted the continuation of the mission to the Dresden Leipzig Society; and in 1848, also, the "East Indian Missionary Establishment" of Halle renewed its old connection with the work in India, which for a long time had wholly ceased, owing, as it would seem, to a mutual distrust between Copenhagen and Halle.

The most recent of all German missionary societies is that of Hermannsburg in Hanover. The simple Lutheran pastor Harms has called it into existence, and supports it with the weight of his great personal influence. He has, for the education of young missionaries, founded even two "Mission Houses" in his parochial village, remote from the paths of worldly intercourse, but frequented by Christian visitors from all quarters, and has besides acquired a "missionary ship," his missionary scheme being principally founded on colonisation. His sphere of labour is among the Zulus in South Africa.

Thus much about the German missionary societies. By and by we shall give also a sketch of their work, their principles, and their periodicals.

K. Graul.

LETTERS

FROM

THE CORRESPONDENTS

OF "CHRISTIAN WORK."

England.

Dr. Pusey, having recently consulted the Attorney-General and Sir Hugh Cairns on the precise bearing of the recent decision of the Privy Council (putting a number of special cases), received the following opinion :—

"We are of opinion, that the judgments of the Privy Council, in the recent cases of Dr. Williams and Mr. Wilson, do not, by necessary implication, or otherwise, furnish the means of determining, in the abstract, any of the legal questions raised by the present case.

"We understand these judgments merely as deciding that, in those particular cases, there was no offence against the law pleaded or proved, unless the exact propositions, stated by the Lord Chancellor, could be deemed to be embodied in the formal and dogmatic teaching of the Church of England, so as to be rigorously binding upon every clergyman : which they were held not to be. But it would be most unsafe, and, in fact, impossible, to attempt to derive, from these decisions, any rule for the determination of other hypothetical cases, each of which (if it should ever assume a practical form) must depend upon its own circumstances.

"This is the only answer which we can give to the questions proposed to us.

"Roundell Palmer.
"H. M. Cairns.

"Lincoln's-inn, June 7, 1864.

"P.S.—We understand the Lord Chancellor to have, in substance, founded his judgments upon a negative answer to the inquiry, whether every clergyman of England was strictly bound to affirm the two following propositions :—

"'1. That every part of every book of Holy Scripture was written under the inspiration of the Holy Spirit, and is the Word of God.

"'2. That it is impious or heretical to entertain or express a hope, that even the ultimate pardon of the wicked, who are condemned in the Day of Judgment, may be consistent with the will of Almighty God.'

"These are the 'exact propositions' referred to in our opinion.

"Roundell Palmer.
"H. M. Cairns."

He prefaces his publication of this opinion by a pamphlet of twenty-two pages, in which he sets forth his reasons for obtaining the opinion, and his conclusions thereon. He is very severe upon the whole constitution of the Committee of Privy Council, which he considers entirely unsuited for the giving of spiritual judgments.

"Is there any hope," he asks, "of any more righteous judgment in the future? Certainly none, if the present Court of Appeal be retained. The terms of theology are as well known and definite as those of common law. The theological meaning of 'everlasting,' 'hell,' 'canonical,' 'Scripture,' 'inspiration,' is as definitely known as that of 'manslaughter,' 'felony,' 'larceny,' 'treason,' 'libel.' Those whose whole lives have been devoted to the laborious study of human law are likely to make mistakes as to theology—there being, further, no security that any of the non-theological judges should be even a Christian."

He then proceeds to say :—

"It is not at all improbable, in the present unhappy state of the educated classes, that one exercising the highest judicial functions should himself be an unbeliever, or a misbeliever, or an evil liver. What should such a one have to do with sitting in judgment on matters of faith? If such a one intellectually know anything of the doctrines of faith, it is by accident only. How should one judge impartially as to the doctine of hell who has reason to wish that there should be none for those who live and die in the breach of some great commandment, or who himself disbelieves the Gospel?"

After strongly assailing the Lord Chancellor for his alleged non-natural interpretation of the law—for "his poisoning the springs of English justice for ages in matters of faith"—and for his "profanation of justice"—Dr. Pusey exclaims, "How long shall the patience of the English Church be abused? Tudor protection is withdrawn from it,

piece by piece; the iron grasp of the Tudors is held more tightly than ever upon its free action." By an analogy from French history, he urges that the English Crown may stand in need of the aid of the English Church, and the State may wish that it had not weakened her.

"It will be unwise for politicians to try the endurance of the Church too long. It is a new thing, since the days of the last revolution, to hear persons who had been the most devoted of her sons speak of a 'Free Church.' It was a far less injury which rent the Establishment in Scotland asunder. The unjust decision does not alter the doctrine of the Church of England. We have men's consciences on one side, however the Lord Chancellor may profane justice."

"Will the Church of England require that the court which has shown itself so partial, so dishonest, which—had it been a matter of human property—would not have dared so openly to profane justice, should be reformed?"

"Is the Church to be really a mere arena for jugglers' tricks?" The answer to these questions Dr. Pusey puts practically thus:—Parliament gives sooner or later what is asked. Dissenters get everything they demand; let the Church ask for the liberties Dissenters enjoy. Churchmen can now make their voices felt. Let the State give income to whom it will, but let the Church have power to suspend heretics from preaching. "It is time to cast off this anti-Christian tyranny of the State. Pledges have been in fashion, and a general election is at no great distance. Let Churchmen, on the principle of the Anti-Corn Law League, league themselves together for the protection of the faith."

He suggests that all private endowments, &c., should be stopped till this court is changed.

The Bishop of Salisbury, in a recent charge, though he does not use the strong terms of Dr. Pusey, speaks with words of considerable weight, considering the position from which they are uttered. In one sentence he says:—"My brethren, I yield to no man in prizing the Establishment of the Church of God, and so the maintaining of the acceptance of its doctrines on the part of the nation; but if I am ever brought to the sad necessity of choosing between the Church as an Establishment, and the faith as its deposit, I trust I shall not hesitate for a moment." The Bishop is led to hope that "the finger of God's providence is, by our present troubles, pointing to the normal condition of the body of Christ—its unity—as a means of escape from such troubles; surely we may almost dare to believe that the Saviour's prayer for the unity of the members of His body is taking effect through these late assaults on the common inheritance of Christendom, and is preparing the hearts of men for communion with one another in one faith, by placing them side by side in a common defence of some of its articles; and I can truly say that this was my own feeling with regard to the Protestant Dissenters, when I received a token from one at Manchester, of his readiness to bear part of the burden [of the late legal proceeding] which he thought was mine."

The feeling in regard to this judgment is evidently not temporary, but is deepening as time advances. The challenge of the Lord Chancellor has called attention more markedly to the constitution of the court, and aroused the sensitive regard to Christian truth of those against whom it was directed.

The meeting of the Bristol Church Congress, which will open on the 11th day of October, is looked forward to with considerable interest. This is the fourth of such congresses that has been held. The first was at Cambridge, the second at Oxford, and the third at Manchester, when a number of questions of great practical moment were discussed. The following are the arrangements advertised for the proceedings:—On the first day there will be Divine service in Bristol Cathedral, with a sermon by the Very Rev. Dr. Harvey Goodwin, Dean of Ely. In the afternoon, papers will be read on the increase of the Episcopate, home missions and lay agency, Synods of the Church, rural deans and diaconal chapters, and foreign missions and supply of missionary candidates. On the second day, papers will be read on parochial subdivision, organisation, and action; collegiate churches in great towns; church architecture and decoration; mutual relations of the Church in England and in Ireland; free and open churches; augmentations of small livings and Queen Anne's bounty; social hindrances to the spread of Christianity; dwellings, employments, intemperate habits, ignorance, and injurious publications. On the third day papers will be read on the education of the clergy; systematic cultivation of English composition; public reading and speaking; associations for aiding poor, enfeebled, and disabled clergymen, and the widows and children of the clergy; Church finance, middle-class education, adult education and night-schools; the Revised Code and Church training colleges; the Church in the workhouses, and Church music.

A gathering is also to be held at Ipswich in the beginning of October, conducted entirely by members of the Evangelical party. The addresses will be delivered by the following clergymen, among others:—The Rev. James Bardsley, Manchester; the Rev. E. Garbett, London; the Rev. E. Hoare, Tunbridge Wells; and the Rev. Dr. Miller, Birmingham. The subjects of the addresses will be as follow:—1. The Inspiration of Scripture. 2. The Atonement. 3. The Reality and Eternity of Future Punishment of the Wicked. 4. The Breadth, Freeness, and yet Exclusiveness of the Gospel. 5. The Rights and Duties of the Lay Members of the Church of England. 6. The Articles, Liturgy, and Subscription. 7. The Faults of the Evangelical Body of the Church of England. 8. The Best Mode of Presenting the Privileges of the Church of England to the Working Classes.

Mr. Spurgeon has, in a letter, in which he withdraws from the Evangelical Alliance, vindicated his attack upon the Evangelical clergy of the Church of England, stating that he has nothing to retract that was alleged in his sermon. He repeats his charges more emphatically: "I impeach before the bar of universal Christendom the men who, knowing that baptism does not regenerate, yet declare in public that it does." The *Guardian* is witty on the controversy:—"The curious fact that people are always most severe on those who commit faults with which they are conscious that they themselves are tainted, can only, we presume, be accounted for on Lord Macaulay's principle of 'the inconsistency of human nature.' Every one has observed how open-mouthed the Calvinistic and Zuinglian party in the Church of England have always been against those who claim to hold Catholic doctrine, which is actually sanctioned, and certainly not contradicted, by any of our symbolical books. But now they are waxing awfully wroth with Mr. Spurgeon for turning the tables upon them and telling them that they are guilty of 'grievous dissimulation,' and that their subscription to the Prayer-book and forms of administering the sacraments is 'dishonest in the highest degree,' in that 'knowing that baptism does not regenerate,' they 'yet declare in public that it does.'" A city rector, of evangelical opinions, arguing in reply to Mr. Spurgeon, that regeneration into *a state of privilege* is not identical with the Calvinistic view of regeneration as significant of that *change of nature* which finally and for ever marks the subject of it as "a new creature in Christ Jesus," asks Mr. Spurgeon whether he does or does not deem it right, as a parent, to teach his children to say, "Our" yea "my Father which art in heaven;" and argues that if he does, he must regard them as in a true sense of the kingdom of heaven, that is, *in point of privilege within the covenant;* and is consequently open to every one of the charges made against the clergy on account of their use of the baptismal service.

Much controversy has been raised by an appeal of the four archbishops of the united Church on behalf of the Propagation Society—specially in connection with the colonies—whether the Church should be left to its own resources, that is, without home aid, or not. The *Times* strongly maintains that it should. The colonists should, it thinks, maintain their own Church, and overtake the immigrants who are the source of their wealth. The claims of India it regards in a different light.

The new Bishop of Peterborough (Dr. Jeune) has interdicted Bishop Colenso from preaching in a small country parish in his diocese, to which he had been invited by the vicar. The curate who preached the sermon vindicated Dr. Colenso, and said that he would be regarded as the leader of an important reformation in another generation. Dr. Colenso addressed a large audience in the open air.

LONDON, *September*, 1864.

Scotland.

Several cases of disputed settlement are at present exposing the unpopular Aberdeen Act to a severe test. In the neighbourhood of Edinburgh there are two such disputed settlements,—at Musselburgh, and at North Esk. In the former, the minister objected to was fixed upon by a committee chosen by the congregation itself. The Presbyteries have been compelled to sit day after day listening to the evidence of a number of people, chiefly tradespeople, against the qualifications of the nominees. By the Act the people are compelled to assign reasons for their objections, which reasons must be sustained by the Presbytery, and, in case of appeal, by the General Assembly, before action can be taken; and the difficulty is, when the people do not like a preacher, to find tangible reasons. In both the present cases, the most prominent fault is alleged indistinctness of utterance. This, however, is a very favourite objection, as it is one of the most easy to dilate upon. The people know they do not like the men, but, as in the famous case of Dr. Fell, they cannot tell the reason why, and make often most ludicrous fetches in attempting to do so. It is felt, by none more than the warm and devoted adherents of the Church itself, that the time has come when this cumbrous Act must be modified; and these cases will probably hasten on the reform. It does injustice, both to the people whom it forces into a false position, by compelling them to assign absurd reasons, when their objections may at bottom be good and valid; and to the presentee, whose reputation may be blasted, and himself made an object of ridicule, by having his minute faults, real or supposed, dissected and exposed to public view.

The second Annual Christian Conference has been held in the City Hall at Perth. The object of these conferences, which are unsectarian in their character, is, by mutual consultation and prayer, to promote the advance in the country of genuine religion. The proceedings lasted three days, and the attendance during each of these three days was large, and went on increasing to the very end—the closing meeting being of a peculiarly solemn and impressive character. Some of the most eminent evangelists, both lay and clerical, came from a distance and took part in the proceedings, assisted by many of the ministers and laymen of the city and surrounding district. The meetings in the City Hall were this year supplemented by meetings of a less formal character, held each afternoon in an adjoining and smaller hall, where free conversation was invited on questions of a practical character affecting the progress of the gospel. This experiment was eminently successful. This annual conference seems assuming the character of an established institution. Nothing could be conceived better fitted to advance the interests of Christian truth, than the sober, elevated, and healthy spirit of the addresses which have been

delivered on this occasion, and the demeanour of the large and intelligent audiences which from day to day assembled to listen to them.

The Diocesan Synods of the Scottish Episcopal Church have recently assembled in several of the dioceses. The passing of the Bill for the removal of disabilities was the theme of general congratulation, and promises to add much to the energy of the Church. The Archbishop of York has spoken at a Church meeting in Aberdeen, and expressed his warm approval of the general tenour of the Act, and his satisfaction at its being passed :—

The annual meeting of the Educational Institute of Scotland has been held. The business of chief general interest was the unanimous adoption of the following overture from the Glasgow branch :—

"That the committee of management should be requested to urge upon all the branches to petition the Scottish Universities to institute a preliminary examination previous to the admission of students to any of the Arts classes. Were such an examination instituted, it is believed—1st. That the standard of education in those Universities would be considerably raised, while the students entering more on an equality as to the extent of their knowledge, would render the work of the Professors less onerous and much more satisfactory to themselves, and at the same time benefit the majority of the students to a very great degree ; 2nd. That the burgh, and grammar, and parochial schools would then have the teaching of certain branches peculiarly their province, and accordingly reap all the advantages accruing therefrom ; 3rd. That Scotland would be benefited by a more enlightened, extended, and thorough education, and would resume the position among the educated countries of Europe which she once held and might still so easily maintain."

It was agreed to memorialise the Universities further to have such entry examinations uniform.

September, 1864.

Ireland.

The bitterness of feeling revealed and also evoked by the late riots is not likely to pass soon away. Catholic and Protestant gentlemen in Belfast are using efforts to maintain peace, and there is no probability of further outbreak at present in that quarter. But the strife itself is not healed. No one will pretend that the blame of this rancour rests exclusively on one party. If there is ultramontane plotting and connivance on one side, there is often a haughty, exclusive, pitying and repellant tone upon the other. Now as long as "sides" in Ireland continue so strongly marked, there will be danger of occasional collision. In a country where all the political traditions are of Protestant ascendency, it becomes the Church, in its relation to Roman Catholics, to be all the more tender in Christian humility. Meanwhile the ceremony which provoked such evil consequences, threatens to end ludicrously. There is no trace in Sackville Street of the wonderful foundation stone which was laid with such pomp, and it is whispered that many years must elapse before the funds will allow the O'Connell memorial to be begun. A similar ignominy some time ago befel as pompous a procession marshalled to lay the foundation of the new Romish University. Neither could this stone be found ; and it now appears that the University will be built, if it is to be built, on quite another site. All the works of the Romish Church, however, are not so unpractical. In education they are working with extraordinary energy. Thirty-six years ago, O'Connell laid the foundation of the first Christian Brothers' School in Dublin. This school educates at present 1200 pupils, and is the head-quarters of a vigorous and extensive system. There are eight schools that have sprung from it in Dublin and its surburbs, and they exist besides in twenty-one out of the thirty-two counties of Ireland, reaching from Cahirciveen to Londonderry, and from Wexford to Westpoint.

The foundation of a new mission church has been laid at Castlekirke in Connaught. It has been endowed by the West Connaught Endowment Society. The Bishop of Tuam, who presided, referred to his connection with mission work for the last sixteen years, and mentioned that having thought it chimerical at first, he had only engaged in it after consulting the late primate.

A young woman, whose mother had been a Romanist, but who herself had been brought up a Protestant, died recently at Dunmanery in the South. The rector visited her during her illness ; but when she lay unconscious and just dying, the Romish curate, notwithstanding her father's opposition, administered to her the last rite of his Church. A dispute then arose as to whether she should be buried with the Protestant or Romish ceremony, and was roughly terminated at the funeral by four men, who carried off the coffin in triumph amid the shouts of the mob, and deposited it in the Romish chapel. Such unseemly proceedings are unfortunately not rare.

In the west of Ireland, particularly about Sligo, lay evangelists have been preaching with much effect, and many persons of position and property are themselves roused to plead for the faith which once they despised. A large Romish party in Ireland is assuming a tone of serious hostility to the Church of Rome as at present administered in this country. Every effort made by pastoral, and injunctions to crush them has hitherto failed, while they are driven by opposition to maintain almost a Protestant position, from which they would have shrunk at first. They are a mere political party, violent, morose, and hasty, with the heat of young blood, and it would be rash to attribute more importance to them than a sign that Dr. Cullen's policy is not universally admired.

France.

The impulse given, no mortal power can stop the rush of the present generation after the intoxicating result of the Fiend's first lie, "Ye shall be as gods." Laugh as they may,—turn the Word of the Ever Living God, and his sacred record of human history into a Parisian theatrical display, if they will,*—let Jesuitism and Rationalism play into each other's hands until extremes meet, and those who were erst the worshippers of the Theocratic Man become the adorers of the Emancipated Man,—it is but what is to be expected. That, in one way or the other, "man will as god sit in the temple of God, showing himself that he is God," is a fact which the present apostacy of Europe proclaims,—clearly as did the mediæval mystery of iniqnity,—loudly as Scripture itself.

In the dark ages Satan secured the adoration of the *Ecclesiastical Man* by preventing the circulation of the word of God; in the intellectually emancipated nineteenth century he secures, by unhallowed criticism and all deceivableness of unrighteousness, the adoration of the *Infidel Man*. Be not surprised. The attempts to strike the crown of glory from the head of the Lord Jesus, and deprive Him of His throne, are but the preliminary steps to the deification of man. Many opine already that M. Rénan bowed Him from His divinity with unnecessary courtesy; and, for instance, *Jesus* and *Joan of Arc* are asserted to have been *two martyrs and two saviours, rejoicing in many common features alike!* Just in proportion as the Name that is above every name is cast down, sinful man is exalted, and pantheism and gross materialism taught, and greedily received.

The activity of Jesuitism is great, and the noisy shouts of "*Vive Jésus Christ! Vive le Pape-roi! Vive les Jésuites! Vive Félix!*" at the Malines conference, where this year the Gallican element was silent, are only equalled by their frantic efforts to put down Protestantism wherever it is a living, acting force, and by their absurd blunders in word and deed.

I know not whether our Italian friends at Caravaggio and Cremona are aware that the difficulties they have met with in obtaining buildings for schools, &c., were occasioned by the bishop of the diocese *hiring* every house they hoped for; but it is boasted of as a very clever trick in one of the French Ultramontane papers, which informs its readers also that the Corpus Christi procession at Milan was rendered pompous "*just precisely* to prevent the Protestants from saying that more honour is rendered to Mary, than to her son!" Fancy the journals of the party taking offence at the change in the denomination of certain Paris streets (duplicates), the change being made from the names of Romish saints to those of men of science! Of course they take up the defence of the Papal emissaries who abducted the young Cohen at Rome. At Limoges, where lately a terrible fire consumed whole streets, after helping to extinguish the fire in a rational way by joining the troops and population in their heroic efforts, when success was obtained they ran to the cathedral, and brought out the head of St. Martial, and bones of St. Agatha and St. Aurelian to entreat their intercessory prayers, and thank them for having stopped the flames! At Autun, the body of Marie Alacoque has been disinterred, defended from the contact of the eager crowd of votaries by the thunders of the Church, declaring excommunicate all who should steal a particle of the sacred dust! This is preparatory to her beatification, together with the Jesuit saint, Canisius, on the 18th and 19th of September. A new saint is also proposed for beatification, in the person of Anna Maria Taïgi, of the order of the Trinitarians, who expect from her intercession effects which will astonish the world!

Just now, the priest-party are receiving one of those tremendous checks in the popular mind from which they never thoroughly recover. It is come in the shape of a novel in the *Siècle*. Unhappily, while the disgusting underhand policy of certain religious orders is righteously dragged forth to light, the heroes of the story are men and women for whom "material independence" is the first condition of dignity and happiness; and all revealed religion is thrown overboard with the monks. Even in papers where Protestantism is thought well of, and Christianity reverenced, the materialistic element betrays itself; and yet there is a certain satisfaction in finding words like the following, which I quote from the *Indépendance Belge*, and which refer to the persecutions of Protestant Turks at Constantinople:—"In the eyes of impartial Europe there will, however, remain this fact of an incontestable importance, that in the full nineteenth century Islamism has been shaken to its very centre, by ministers who live with their families, and who are strangers to the extravagances of the illumined the mystics, and the ecstatic saints. These 3000 Christians, of Turkish or Arab race, have been attracted to the Gospel by no pomp of ceremonies. No platforms or altars, covered with a thousand tapers, were erected before them. They were told of no relics, nor of miracles performed by the Virgin at Salette or Lourdes. The Gospel was presented to them; the grandeur and power of modern civilisation created by Christianity, though cursed by the Jesuits and monks; and it is the evidence of this material proof of the value of the doctrine of the Gospel, which made of these men the worshippers of Christ."

The crisis in the Reformed Church is rising higher and higher. Pastor A. de Rêville, of Rotterdam, after having been refused the use of the pulpit at Geneva, on account of his ultra negative theology, denying all miracles and reducing Christ to a mere man, was requested by Pastor Martin-Paschoud to

* A theatre is contemplated in Paris for the performance of dramas taken from the Old Testament.

preach in his stead at the Church of the Oratoire in Paris. It was all arranged quietly. Many Rationalist families came up from the country for the occasion, and on the Friday it was advertised in the *Lien*. There was, however, yet time, by telegraph, to assemble the Presbyterial Council, who refused the use of the Oratoire to the celebrated Rationalist.

This has excited another storm. The sermon of M. Martin-Paschoud, on the occasion, irritated feelings already bitter; murmurs of adherence were heard in the Church; an orthodox pastor thought it right, on hearing the preacher apply the epithet "cowardly" to the orthodox, to leave the Church. And, now, the political press has taken up this new incident, to declaim against persecution, and narrow clericalism among Protestants.

Painful as such things are, and dreadful as is the woe pronounced by our Lord against those by whom offences come; we, however, hail these waves as the only means whereby the two opposite tendencies can be parted. Parted they must be; the connecting thread is the Government aid, by which the National Church is supported. Neither side will give it up, and voluntarily separate; the orthodox, because they know that their doctrines are what their fathers defended at the cost of their lives, and that they are the representatives of the faith of the martyrs and of the Reformed Church of France; the Rationalists, because they take up the theory of development, and contend that they have only continued the work their fathers had begun, and by private examination and criticism *purified* and *carried out* the doctrines of the reformers. So stand the parties. The Government, appealed to by the Rationalists, has given no answer yet on the electoral rules, but has received another appeal from a member of the same party, against a refusal of the Church authorities to account him an elector, without his personal appearance and replies to the customary questions.

We find in a Gallican paper some remarks worth preserving, on a subject much in the hearts of Christian hearers and preachers, the apparent sterility of pulpit discourses. "The various western Churches," says the *Observateur Catholique*, "have misused the pulpit, preaching in a fashion not exactly Christian. Preachers, Roman or Protestant, seem much more intent on eloquence than on sound doctrine, more anxious for the form than for the foundation. From thence spring serious abuses. First, the preaching does not go to the heart of the hearers; or, if any emotion be perceived, it is purely artificial and temporary. This comes from the orator not speaking with conviction; his words, according to an expression of St. Paul, are like a tinkling cymbal, and not the expression of an ardent and reasoned faith. The preacher builds up a more or less contestable thesis upon some few words of the Holy Scripture, generally taken in a wrong sense, and accommodated to the circumstances. From thence arises a vague, vaporous, hypothetical, and often false teaching, which can leave no vestige of truth in the soul. The hearer listens, he hears well rounded periods, more or less studied, and withdraws with a heart absolutely empty. Surprise is sometimes expressed that so many pulpits, from which it is said Christian teaching proceeds, should remain without influence, while a simple anti-Christian professor obtains, by a few lessons, or a bad book, such extensively fatal results. The true cause of this phenomenon is in the mode of preaching adopted. The first Christian preachers employed a method opposite to the one used in the west, especially since the sixteenth century, and they obtained the greatest success. Their method consisted in the pure and simple exposition of revealed truth. They knew the holy Scriptures thoroughly; they commented upon them, placing in juxtaposition the texts connected with the same subject, and thus brought out the complete truth. Our modern preachers do just the contrary. They take an isolated text, torture it to bring out their *own ideas*, and these ideas not being *the truth*, they can obtain neither the success which truth produces by itself, nor the success obtained by an address to passion or prejudice. They are not fully persuaded enough that the truth resides in Revelation; that it only wants to be exposed, and that their verbiage hinders rather than serves the exposition. They put their word in the stead of the word of God; why should it then be surprising, after that, if their sermons leave the hearers cold and indifferent?"

I do believe that there are thousands all over our country hungering for the simple exposition of the Gospel, and starving in the presence of those who might feed them. There are multitudes beneath the currents of ultramontanism and infidelity who want to serve God, and who are feeling after Him, if haply they may find Him, only they cannot endure the priestly body. Many go to mass, because they know no other way to express their wish to please God, but abstain from all other ordinances. I have lately met several such souls, and the zest with which they grasp at the truth in Jesus is striking. Take the following incident in the late travels of a colporteur, as an example. One of these humble workers lost his way in a distant province, and at the end of a rocky path he heard the voice of an aged shepherd. He soon joined him, and asked his way. After gaining the information he needed, he inquired of the old man whether he knew the way to heaven?

"For ten years have I been seeking that way," was his reply; "for ten years I have asked all nature around me, my children, the priest who absolves me; but always, always, I get vague answers, undecided ones, which leave me in despair more terrible than death a thousand times! Can it be possible I have found on earth one who can discover it to me? Do you know it? Say! say! Oh! how happy for me, if in my old age I

could have the certainty of going up above the blue sky!"

The colporteur preached Christ to him, and every word that fell was treasured up in the old man's heart.

"Here is the Book that God has given to teach us these things," said the colporteur at last. The shepherd took it.

"But," said the other, "if your curé knows you possess this book, will he not object, and dissuade you from reading it?"

"Never," said the shepherd; "no priest will ever be able to make me forget the Saviour whom you have taught me to know, or throw aside the Book that tells of him. Henceforth this New Testament shall be my companion to the end of my days."

Several Protestant Churches have been opened lately; one at Beauchastel (Ardèche), another at Lamastre (Ardèche), and another at Périgueux. The bathing establishment for the poor was opened at Beuzeral, on the 12th of August; it was an exceedingly pleasing and fraternal festival. Ten pastors of various denominations joined in the service.

PARIS, *September 17th*, 1864.

Spain.

A NEW law for the regulation of the press has just been published in Spain, which shows to what an extent the principles of religious liberty continue to be slighted in that country. The following is the tenor of two of its provisions:—

"Art. 6.—No production relative to the doctrines of our holy religion, to the Holy Scriptures, or to Christian morality, is to be published without episcopal approbation.

"Art. 26.—The offences which, without being mentioned in the penal code, are committed by assailing or by ridiculing the Roman Catholic Apostolic religion, or its forms of worship, or by disparaging the sacred character of its ministers, will be punished in the house of correction. Such, however, as consist in an attempt to undermine or to alter the above-mentioned religion, or to introduce the ritual of another religion, will be punished with imprisonment. In both cases a fine will be incurred of from 100 to 500 piastres."

Belgium.

The Congress of Malines has been a failure. It is more easy to say what it has not, than what it has, done for the cause of civilisation. An eloquent plea for education on Catholic principles, a glorification of religious orders, and of the immense benefits they have conferred on the world, or a protest against State interference in Church matters, are not likely to produce more abundant fruits than the various propositions voted by the Congress, such as: That the teaching of history be modified, so as to make prominent the beneficial influence of Catholicism, and especially of the Papacy. That a better observance of the Sabbath be enforced (here example would be better than precept). That the number of priests in attendance in the prisons be increased. That an effort be made to open popular circulating libraries, to publish and distribute tracts and images of saints, "seeing that each nation has its own peculiar saints and special devotions," and to promote the study of religion by the laity, "to enable them to defend their belief and second with filial devotion the sacerdotal ministry." Some of the speeches made were well calculated to impress the public with a respectful curiosity to see the tracts and books that this appeal may call forth; thus M. de Villeneuve, "to prove the importance of the study of mathematical sciences, called attention to the fact that the most ancient book on mathematics is due to a Pope; it is to a Pope that we owe the construction of the first clock; in a word, the greater number of inventions and improvements are due to Pontiffs, Cardinals, and members of religious orders."

The Vicomte de Kerchove, in an able and eloquent speech, complained of the want of union among Catholics, who, he says, and he may be accepted as an authority on the subject, although members of the same Church, soldiers of the same army, and fighting against the same enemies, are divided into separate bodies without any mutual understanding, isolated from and often attacking one another, and unhappily supplying arms to the common foe. To those Catholics who keep in the background from prudence, economy, or the love of pleasure, or who join in opposition, he said, "Follow, if you will, the path you have chosen, but remember that God will one day demand an account of the talent he has confided to your care. *Inutilem servum ejicite in tenebras exteriores; illic erit fletus et stridor dentium.*" The most important work for the Congress," he added, "is to constitute a real and permanent union among Catholics throughout the world, and to 'create a Catholic public opinion,' which, wherever the cause of Christianity is at stake, shall organise a pacific agitation throughout the whole Catholic family." No doubt it would be desirable that public opinion in Belgium were thus guided by Roman Catholic influence, and there would not be wanting occasions to organise a pacific agitation in favour of the so-called cause of Christianity.

By way of conciliating public opinion the Catholics, both in and out of the congress, have laboured hard to prove that liberty and true liberalism are, and ever have been, the special attributes of Popery. They recommended that in future the liberals falsely so named should be called "*libératres*;" one ingenuous speaker suggested that "free-thinker" was too honourable a term for the sect to which it is applied, the real free thinkers being Catholics, the heroes and martyrs of the faith; another proposed the establishment of a

"Catholic freemasonry, open, avowed, sincere, without masks, mysteries, or intrigues, *la Franc-maçonnerie du Bien.*"

Liberty, True Liberalism, Real Freethinking, and the Freemasonry of Good are therefore the "cry" with which the Catholics hope to regain their ascendancy, and obtain the direction of public opinion. The Congress of Malines—and this was one of its chief objects—has supplied a platform for airing these novel pretensions before the face of the country.

Due care was not, however, taken to keep out of view the fact that, in advocating liberty, the Catholics only want it where and when liberty can be made subservient to their own aggrandisement. In Belgium, in France, in England, in Poland, or in Sweden they cry for liberty; but where Popery has no powerful rivals it will still endeavour to stifle every liberal aspiration, and show how genuine is its love of liberty and respect for equality of rights. When it was proposed to vote a solemn protest against the calumnious imputation of seeking to revise the law of mortmain for the benefit of the religious orders, an amendment was adopted expressly confining the question to Belgium, where it is to be observed that it would be both impossible to carry such a measure, and highly impolitic to attempt it. Major O'Reilly, M.P., confessed that he could not consistently condemn in Belgium a law of which, at the next meeting of Parliament, he intends to demand an extension in England in favour of the Catholics.

It is pitiful to be told of "the turpitudes of that chaos formed of blood and mire which is called Italian Unity," when not a word of honest protest is uttered in favour of the persecuted Protestants of Spain, or the victims of papal abduction in Rome.

It is pleasant to notice the steady progress which from year to year the Gospel is making in Belgium. The Synod of the Churches connected with the Belgian Evangelical Society finished its sittings last month, after hearing an encouraging report of the operations during the past year, which shows that the sacrifices that have been made have not been in vain. The number of communicants as well as of regular hearers is sensibly increasing. The congregations are no longer composed exclusively of persons but lately converted from Romanism, and merely protesting against its errors. The fruits of the Christian life are manifest among them. The lapse of years has seen their faith increase, their knowledge deepen, and their experience ripen. Numbers are effectually preaching, by their exemplary conduct, against the prevailing immorality and ungodliness. Their faith supports them under trials and afflictions, and enables them to render a deathbed testimony to the hope that is in them. The work is being consolidated; chapels are being built; and in time many of the Churches now dependent upon help from abroad will be self-supporting. Young men's associations have been formed in different congregations, not merely meeting for prayer and the study of the Word of God, but taking an active part in the work of evangelisation by means of missionary excursions in the neighbouring villages, distributing tracts, and going from house to house reading the Scriptures. In some districts open air meetings have been frequently held, notwithstanding the opposition of the clergy, and have assembled willing hearers. The Pastor goes out accompanied by a number of his congregation, who form a nucleus of hearers which gradually increases until a concourse of several hundreds surrounds the speaker. The burial of a Protestant is always an event in the neighbourhood, and brings together large crowds, eager to watch the modest and simple ceremony, and mostly ready to listen with respectful attention to the addresses which are made. The colporteurs of the Evangelical Society are distinguished from those of the Bible Society by selling tracts and books besides Scriptures, and combining reading with colportage, and sometimes holding meetings for prayer and exposition. It is principally among the poorer classes that a ready access is found; though often repulsed, the colporteurs are continually finding new houses open to them, and many who remain nominally attached to the Roman Catholic Church are happy to hear the Scriptures read, though not yet ripe for a public confession of faith.

While in the Walloon country (where French is the language spoken) the labours of the Evangelical Society have been so abundantly blessed, it has not been the same in Flanders. In a religious and moral point of view, the Flemish population is in a very inferior condition to that of the Walloons. Ignorance, bigotry, a fanatical attachment to religious ceremonies and observances, are combined with gross materialism and complete indifference to all that concerns the life to come. Evangelical truth is, however, slowly gaining ground amidst this superstitious and profligate population. The seed is being sown, and in God's good time will bring forth fruit.

I regret to have to conclude by stating that the financial position of the Belgian Evangelical Society is not so prosperous as could be wished. There is a pressing demand from different quarters for more labourers, but the means of the society do not admit of its enlarging its field of labour. The year closed with a debt of 400*l.*, besides which about 100*l.* must be found before the 1st October, in order to meet the regular engagements. The report makes an urgent appeal to the friends of the society for assistance. May it meet with a liberal response and find an echo in the hearts of all who daily pray "Thy kingdom come, Thy will be done on earth as it is in Heaven!"

BRUSSELS, *September*, 1864.

Switzerland.

I PROMISED you some particulars of the festivities which Geneva intended to celebrate this month, to commemorate the fiftieth anniversary of its entrance into the Swiss Confederation. The preparations were immense; and the Church was delighted at having to preside amidst all the demonstrations of gratitude and of love which were offered in those days to Him who holds in his hands the destinies of nations.

But God, instead of joy, has sent us a trial. May His will be done, and His name be blessed nevertheless.

The whole of Europe has resounded with the narrative of those deplorable scenes which have stained our streets with blood; and your journals have unanimously branded the assassins. Although thanking you for your sympathy, I might note many inexact details which have been circulated amongst you, and as yet not corrected by the journals in which they were first published; but I cannot and will not now enter into the domain of politics, but will limit myself to a few words on the moral aspect of these deplorable events.

I have related to you how the government which emerged from the revolution of 1846 made it constantly an object to fortify its authority by destroying those old Genevan traditions of morality and public order which it knew to be irreconcilable with its anarchic principles. I have shown you how this thought incarnated itself in James Fazy, one of the most dangerous men whom the spirit of evil has ever raised up. Having obtained his power by the result of a riot, he would never have maintained it, if the Catholics, who constitute nearly two-fifths of the population of the canton, had not unanimously bestowed their votes upon him. These Catholics, you know, being inhabitants of a territory annexed in 1815 to the ancient republic, have nothing Genevan about them but their name, and, notwithstanding all the endeavours that have been made since 1846 to inspire them by dint of beneficence with some sort of gratitude towards Geneva, have imbibed from their priests the most implacable hatred of our people, our religion, and our history. It is this feeling which has inclined them towards the man in whom they perceived an intention of politically destroying the old Geneva, which they wished to destroy as a Protestant city. Herewith Fazy, as soon as he became master, made all sorts of concessions to them at the expense of the old Protestant nationality, and was proclaimed by their preachers, even in the pulpit, to be a great man. The abominable irregularities of his private life, although universally known, never diminished the enthusiasm of the Catholic clergy for the man who gratified their hatred and furthered their projects.

Nevertheless, in spite of the unanimous support of the Catholics, Fazy would not have succeeded in obtaining a majority in the elections, if he had not organised them in such a manner as to leave room for all sorts of frauds and irregularities. It is hard for foreigners to believe us when we particularise the perversities of a system in which everything was so arranged that the result could never in any way be otherwise than favourable to the dictator. It is astonishing that Geneva should have been able to tolerate such a state of things; but in what manner could it have been altered? It was only in 1862, thanks to the indignation that was manifested against the gambling-house set up by Fazy, that the elections produced a Grand Council comprising a majority of honest people. But the State Council (the government) continued to be composed of men entirely devoted to the dictator.

The Grand Council, to which the legislative power belongs, determined to revise the electoral law; and although the opposition of the government prevented this revision being complete, it however justified an anticipation that the elections would henceforward be more regular, and less open to fraud. And so they became in fact. What afterwards occurred was as follows:—A place having been left vacant in the State Council, the radicals and the Catholics voted, as on all other occasions, for Fazy, while the candidate supported by their adversaries was an honourable man, and distinguished financier, named M. Chenevière, one of the sons of the old professor who lately played such an important part in our religious concerns.

The radical wire-pullers had openly announced that, if the majority was hostile to them, they would not submit to it. They kept their word. Notwithstanding a majority of 337 votes obtained by the opposition candidate, the electoral committee, without even assigning any reason, declared the election null. An indignant crowd gathered in front of the town-hall, and summoned the government to declare the true result of the voting. The government yielded; and the crowd, according to custom, formed a long procession to accompany the public officer who was charged with the delivery of the proclamation. But on arriving in the Rue du Mont Blanc, this unarmed crowd found itself opposed to a band armed with muskets. Four persons fell dead, sixteen were wounded; and it was only by a providential accident that the radical band did not discharge a volley of grape-shot, by which hundreds might have been killed.

The Confederation took up the cause of right and justice. Swiss battalions occupied Geneva; two federal commissioners governed the republic, and the prosecution of the assassins was commenced under their direction. Fazy, who had been the soul of the whole transaction, took to flight.

And can we now hope that so much evil will have produced some good for us? Yes, we hope so. The old Genevese patriotism, too long dormant in some minds, has received a salutary warning. People will no more believe in the possibility of a reconciliation with radicalism; they will unite with more hope and ardour against its destructive princi-

ples and its immoral influence. We shall be sustained in this struggle by the assurance that honest men in all countries perceive now against what kind of men we are struggling. Nothing shows so well to what a degree their leader had perverted them as the fact, that although they did not all take part in the crimes of the 22nd of August, there was not one found among them to disavow the assassins loudly and distinctly. The government did all it could to excuse and defend them.

The evil, therefore, is still very great; and it is from God, much more than from men, that we await deliverance from it. Hence it is that we celebrated with ardour, on the 8th of September, our old Genevan fast. Never had a more numerous and devout assembly filled our temples: never had the piety of individuals better corresponded with public piety. May God grant all the prayers which we offered Him on behalf of our Church and country!

These political events have come upon us in the midst of an agitation that continues to be lively, caused by another affair, of which I will give you an account.

You know M. Réville, the leader of the new Rationalist School. He came to Geneva and asked leave to preach. An attempt was made to induce him to withdraw his request in consideration of the painful debates to which it might give rise. He refused to do so.

His application was then presented to the Company of Pastors, of which only three or four members formally supported it, while declaring that they were far removed from sharing the opinions of M. Réville. Unfortunately, it was proposed to make an appeal to the conscience of M. Réville himself, and to reply that he might preach, if he declared his acceptance of the two first articles of the *organic regulation* of the Church of Geneva. This proposition obtained the unanimous adhesion of the majority: but most of those who voted for it were perfectly convinced that he would refuse the condition.

The following is the substance of these two articles:

1. The Church of Geneva receives as the word of God, and as divinely inspired, the holy Scriptures of the Old and the New Testament. It makes thereof the basis, and the sole, infallible, and all-sufficient rule of faith and of life.

2. Building on this basis, it allows all its members the right of free investigation.

According to this, our Church accepts liberty, but accepts it on the basis of the Scripture. For us revelation is not a word simply intimating an intervention of God in the thoughts of man; it is the enunciation of a positive historical fact, of which the imperishable monument is a book constituting the sole infallible rule of faith and life.

M. Réville denies absolutely that any revelation exists in this sense. He has written that *everything may be connected with the development of Nature and of the human mind, and with the laws of the visible world and of history.* He positively denies the supernatural in the ordinary and historical sense of the word. He does not believe the prophecies. He considers the first three Gospels as a tissue of legends, and the fourth as a poem. He admits only the first four epistles of St. Paul as indubitably authentic. He gives to Jesus the appellation of Son of God, in the same sense only in which we ought all to aspire to it. He represents the resurrection of Christ not as a real event, but as a belief which penetrated the minds of the apostles. In short, he destroys, piece by piece, the whole of that which has always been called Christianity, even by those who believed least.

In these circumstances it occasioned a great and painful surprise when it was learnt that the man who openly preaches these negative doctrines, had signified his acceptance of our two articles. Was he acting in good faith? Can he have been so? I leave to God the secrets of human hearts; but a man is placed in a very false position when he imposes such compromises upon his conscience. If M. Réville was able to believe that the words of our two articles might be accepted by him, he was certainly not unaware that the Company of Pastors, in asking whether he accepted those articles, understood them far otherwise than he did.

The Company, being bound by their vote, found themselves obliged to allow M. Réville to preach; but the Consistory having been called upon to pronounce a definite decision, refused its authorisation. Its members thought, and very judiciously, that M. Réville had no right to be a judge in his own cause, and that, if his conscience allowed him these deplorable compromises, the Church of Geneva ought not to allow them to him.

This affair has been much spoken of. The decision of the Council was severely blamed, but only by a few persons who were mostly strangers to, or enemies of the Church. An immense majority of the religious public have approved, and will approve it. The case will be the same, we hope, in foreign countries. Those who have so often and so unjustly accused our Church of being too lax, will see that we have the power and the skill to maintain the limits within which liberty must abide, that it may not become disorder. I have thus endeavoured to explain thoroughly to your readers the part that the Company has taken in this affair. Several religious journals have affirmed, some in order to commend, some in order to censure them, that they had authorised M. Réville to preach. You have now seen that this was not the case. They desired, almost unanimously, that he might not preach, and the three or four pastors, who supported his demand, did so, not on account of any sympathy they entertained for his doctrines, but from an exaggerated sentiment in favour of the liberty of the pulpit.

We have since this learnt that his application has been similarly rejected by the Consistory of Paris. It is certainly to be regretted that such things as

these should take place in our Churches; but whose is the fault but that of those who persist in calling themselves pastors, and in getting into Christian pulpits, after they have openly repudiated, not merely this dogma, or that, but all the dogmas of Christianity? M. Réville retains but one article, the existence of God; and he has even enunciated, on the subject of Creation, certain ideas which belong to pantheism much more than to theism. And this is what it is pretended should be received into our pulpits. It is unnecessary to say that these ideas should not be introduced there, and that all negations should be carefully avoided at which believers might take offence. Can we forget that which we know of M. Réville's ideas? Are not these ideas known to a great number of believers amongst us? And what would it matter that we should hear him speak respectfully of Christianity, and of Christ, if we know that for him Christ is a man, and Christianity a pure theism, not far removed from pantheism?

My brethren of all countries! the times are grievous: let us be united, and watch, and pray. And allow me, in conclusion, to request your especial prayers for our old and dear Geneva, now environed by so many dangers.

GENEVA, *September* 12, 1864.

Italy.

THE "Holy Office" of Rome has recently made a new regulation, which will cause no little trouble to those travelling by Civita Vecchia. All books it is said, are to be taken at that port from travellers, and delivered to a Dominican monk, who holds the position of vicar of the holy office, to be investigated by him. He is either to give them back in some days, or retain them if obnoxious Hitherto the books of strangers have gone to Rome to the general depôt of police, from which they could easily be reclaimed. Now people must wait a day at least in Civita Vecchia before the vicar can decide, or must afterwards receive them at Rome through the Inquisition by written application. Books on the Index, or that ought to be on it, are kept back.

The Evangelical churches have a Bible and Tract depôt in Pistoia, which finds ever more and more buyers. A priest and Romish missionary, named Maraccini, a zealot in his own cause, came recently to the shop, accompanied by some friends, and abused the seller of the books most violently, threatening even his personal safety. A great crowd soon gathered. The priest was captured and condemned to imprisonment, which he escaped by payment of a fine.

In Foligno the pilgrims bound for Assisi were compelled by the police to conceal their crosses and other paraphernalia, by which they attempted to arouse the fanaticism of the people.

The *Precursore*, a journal of Palermo, states that the provincial commissioners have decided to appropriate the churches and property of thirty different orders of monks to the founding of commercial schools, which are nowhere more required than in Sicily. In consequence of a peremptory order from Turin, the monks of the Convent degli Angeli, at Florence, have been compelled within three days to quit their monastery, on account of reactionary plots. On similar grounds twelve monks have been driven out of the convent of St. Camillo de Sellis, in Cremona. The police have made a search in the Capuchin monastery at Bologna. The prior, however, having been apprised, managed to remove suspicious documents.

In the kingdom of Italy, the future clergy are no longer to be exempt from military service. The Chambers have voted this by a large majority.

In reference to the retirement of Dr. De Sanctis from the Free Italian Church, the publication of his polemical notice of the book entitled "The Principles of the Roman, the Protestant, and the Christian Church" gave the signal for the split between this worthy representative of the evangelical spirit and a large portion of his former congregation. It is true that last May an assembly was planned for the removal of these differences, but nothing came of it. De Sanctis was assailed in the most bitter manner, and a reconciliation became impossible. There then remained only two alternatives possible, either a split (which would certainly have resulted in the adhesion of a considerable portion of the congregation to De Sanctis), or else his retirement. He chose the latter course, to avoid augmenting a hurtful schism. He is now about to quit Genoa, with the intention of devoting himself to literary labours at Florence, in connection with the evangelical press. This entirely unselfish line of conduct deserves recognition the more because he has received applications from various quarters urging him to remain in Genoa and to found a new congregation there.

Ever since political circumstances have opened the city of Naples, formerly sealed, as we may say, against the preaching of the Gospel, the battle against ignorance and superstition, those two scourges of the Italian people, has not ceased to be vigorously sustained, the number of combatants to augment, nor the cause to be advanced.

In particular, a Relief Committee for the Evangelisation of Italy, which comprises French, English and Swiss Christians among its members, has been three years pursuing this object, by contributing directly to the foundation of new establishments, or by allying itself to every attempt made in Naples to spread the knowledge of the truth there. The interior mission in Naples is the object, in fact, not of the centralised action of a single religious community, but of the manifold efforts of little centres of evangelisation, connected by no other bonds than those of a like faith and a like charity. Thus the Waldensian Church, with M. Appia, that of

Mezzocannone, with M. Albarella, a distinguished legal convert, and that organised by M. Cresi and the Wesleyan Church, are clearing and cultivating the same field with noble emulation, and are followed with a like interest by the society, of whose labours, in the course of 1863 and 1864, we have before us an interesting account.

Some prayer-meetings held at the commencement of the present year afforded an opportunity for the display of the fraternal sentiments which at heart unite these various sections of Neapolitan Protestantism.

To these various modes of instruction has been added a new and most precious one, we mean the establishment of several Sunday-schools,—being at present six in number.

Finally—and this seems to be the task which the Relief Committee that we have referred to has assigned to itself—five day or evening schools bring together a great number of children or young lads, who receive, along with the most indispensable instruction, an education based upon the Gospel. A girls' school, of which the want has been long felt, will soon be opened, and a normal school has been established since the beginning of the year, from which some labourers for southern Italy will no doubt issue.

A Florence correspondent of the *Daily News* says: "Allusion has more than once been made in the columns of the *Daily News* to the progress effected by the Evangelical party in the Tuscan provinces. A numerous and highly respectable class, chiefly tradespeople, throughout these provinces, hold meetings for the performance of divine service. They attend at the communion; and the rites of matrimony and baptism are administered to them by their own clergy, according to the simplest tenets of the Evangelical Church. The Bible is read and expounded by one of their own ministers. A few simple prayers and hymns are said or sung. The congregations are composed of steady, respectable, well-to-do people, whose character in every respect does honour to the pure faith of Christ. Attempts at violence by the Catholic rabble had been made both at Pisa and Leghorn, against the members and ministers of this 'pestiferous heresy,' as the new doctrine is not unfrequently styled; but of late years greater toleration has been manifest, and even a certain respect has been generally shown towards the quiet and humble individuals who form the new sect. Quite recently, however, against all former precedent, whilst the body of one of these new Christians was being removed for burial along the streets of Leghorn, some of the populace not only jeered and reviled the 'heretic,' but a few fanatic women threw stones at the coffin as it was borne along. An attempt to inflame the population against the 'new sect' was likewise made at Pistoia, in the person of a Roman Catholic priest, who having observed a Bible for sale, amongst other books, on a public stall belonging to an itinerant vendor in the streets, exclaimed aloud, 'These are all pestiferous and hellish books.' No notice was taken of his eloquence on the first occasion; the next day, however, on repetition of the same scene, the bystanders solemnly hissed the 'reverendo' with a hearty good will."

Germany.

SOUTHERN GERMANY.—Under this head I have to report on two subjects; first, the anniversary of the Würtemberg Bible and Missionary Society, held on the 24th September, at the capital of Stuttgart; and secondly, the present severe conflict in which the Evangelical Church in the Grand Duchy of Baden is involved with the theology of Dr. Schenkel, Director of the Theological Seminary at Heidelberg, whose negative criticism denies the resurrection of our Lord, his miracles, &c.

The Rev. Mr. Leibbrand, archdeacon at Stuttgart, before reading the annual report of the Bible Society for Würtemberg, alluded to Isaiah lv. 1, which contains the task imposed as a duty on the Bible Society, viz., to bid the whole world come to the fountain of life. Then the report mentioned that, during the last period of ten months, the sum of 5529 florins has been received in the way of contributions, whilst the legacies amounted to 996 florins. During the same period 18,412 copies of Holy Scriptures were circulated, of which 1065 were given to blind men. Within the period of 52 years, since the Würtemberg Bible Society was founded, this Society has disseminated 897,144 copies, and has, among all German and Swiss Bible societies, only been surpassed by the Prussian Bible Society, which is seven years older, and has distributed two and a half times more copies of the Holy Scriptures.

When, after the revolution of 1848, the Baden Government and Church Consistory called men of a positive Christian tendency into the ministry, professorships, and ecclesiastical council, Dr. Schenkel was one of those promoted to a high office in the Church, as he had shown himself previously a stout champion of positive and biblical Christianity. He was appointed ecclesiastic, counsellor, and director of a seminary at Heidelberg, founded for training preachers in the Baden Church. For several years it has been evident that something has been wrong in regard to the orthodoxy of Dr. Schenkel, especially since the time when he founded the so-called "Protestanten-Tag" at Frankfort, by which he endeavoured to carry into effect the "gemeindeprincip." But his real heterodoxy became fully known in the present year, when he published his book "Characterbild Jesu," in which he goes nearly the whole length of the destructive school of Renan and Strauss. Thus, for instance, he rejects the miracles of Christ, by saying: "The miracles are the dark shade which has been cast upon the bright splendour of the public activity of Jesus." "It was a matter of course, that the idea

of a life, like that of the Redeemer, should, soon after his death, be veiled by a multitude of tales. His disciples endeavoured to represent his internal wonderful power of personal glory and greatness by external miraculous occurrences which they ascribed to him." "It was the deeply excited imagination of his disciples, which, by the ascription of hyperboles, laboured to magnify the great hero whom they loved and admired." "Their enthusiastic religious fancy did him homage, by ascribing to him the performance of miracles." "The gift of working miracles was merely the gift of nature, for Jesus was endowed with the highest ability and rarest moral power, by which he worked beneficially upon sufferers, taking them, as it were, by surprise." Furthermore, Dr. Schenkel rejects and denies the faith in Christ's personal and bodily resurrection from the dead, and his continuation of life in the glory of the Father. Schenkel maintains that Jesus "lives in his community, in which there is his home and temple. The living Christ is the spirit of his community."

It was natural, that many throughout the country should protest against these doctrines, which shake and destroy the foundations of Christianity; 118 clergymen sent a formal protest to the Consistory, petitioning for the removal of Dr. Schenkel from his office as director of the Seminary, but the ecclesiastical council decided against the petitioners, and in favour of Dr. Schenkel, on the plea that free examination of the Scriptures is the privilege of Protestant Christians.

The "Kirchentag" began its proceedings on the 13th September at Altenburg. The weather was most propitious. On the forenoon of the first day 745 names had been enrolled, 500 of which were those of strangers from other parts. The Duke of Saxe Altenburg was present at the opening, and invited the members to a concert in the evening, given in the chapel of the castle. The service in the church of St. Bartholomew proved that Altenburg had preserved much of a spirit of true piety and devotion. The beautiful old hymns, especially that of Paul Gerhardt,

"Ist Gott für mich, so trete,"

were sung with refreshing earnestness by the assembled congregation. Dr. Braune preached from 1 Cor. iii. 6—9. Dr. Hoffmann, of Berlin, opened the formal proceedings. Professor Beyschlag, of Halle, read the first paper, on the following subject: — "What advantage may the Evangelical Church derive from the most recent discussions on the Life of Jesus." This paper, to which we shall return, exhibited a deep knowledge of the subject. Dr. Edmond de Pressensé was to take part in this discussion, in French.

The following memorial was addressed to the Emperor of Austria by the recent General Synod of Protestant Churches. The deputation which presented it met with a friendly and encouraging reception.

The General Synod protests: 1. Against the denomination of *non-catholic*, which is the term used in the decrees and ordinances of the political authorities to designate the adherents of the two Protestant confessions — the Augsburg and the Helvetian; 2. The Synod demands that those obstacles which, in some parts of the monarchy, are still presented to the establishment of Protestant congregations, shall be removed; 3. That booksellers shall be allowed to deal in Protestant books; 4. A community of cemeteries; 5. The admission of Protestant pastors, as of priests, into houses of retirement and charitable institutions, to exercise their functions in them; 6. The establishment of the equality of the Protestant and the Catholic festivals, in order that the authorities may be bound to protect the festivals of the Protestants in the localities in which they are the most numerous; 7. The Synod protests against all interference by the subordinate political authorities in the affairs of the schools of the Protestant congregations; 8. It protests against the ordinance which prohibits the children of Jews from frequenting Protestant, if there are Catholic schools in existence in the same locality; as it also protests against the ordinance which forbids Catholic parents placing their children with Protestant foster-parents; 9. The General Synod advances claims on the funds of the normal schools in favour of the Protestant schools; 10. It demands the admission of Protestant teachers in the medial Catholic schools; 11. The institution of Protestant catechists in the schools; 12. The incorporation of the Protestant Theological faculty into the University of Vienna; 13. The representation of the Evangelical Church in the Diet and in the municipal council.

Turkey.

The Committee of the Evangelical Alliance have published a series of letters which have passed between the committee at Constantinople and Sir Henry Bulwer in regard to the recent interferences with the missionaries and converts in that city.

The English and American missionaries, and the agent of the Bible Society, laid before Sir H. Bulwer a formal complaint of the closing of their depôts and their brief arrests by the Turkish police, bringing before him also the still more serious matter of the imprisonment of several Protestant Christian Turks. After communication with the Turkish Government Sir H. L. Bulwer replied to the missionaries at considerable length. The Ottoman Government, he said, would guarantee protection to Protestants in the exercise of their own religion, but they would not 'allow any attempts, public or private, to assail the Mussulman religion;' and in this light they regarded the preaching of missionaries in Turkish inns in the Mussulman quarters of Constantinople,

and the distribution of books directed against the Mohammedan religion. As to the imprisoned converts, the Porte said that they had all excited the animosity of the populace by preaching against Mohammedanism. Sir H. L. Bulwer added that his own opinion was that 'lecturing or distributing books for the object of showing the absurdity or falsehood of the Koran and its prophet was not advisable or expedient in these times and these countries:' and, while he much regretted the imprisonment of the converts, he was not able to do more than warn the Government not to act fanatically, or in a spirit of persecution. The missionaries reply that the principles laid down in Sir H. Bulwer's letter would put an end to all missionary operations in Constantinople, and they vindicate themselves from having in any way overstepped the bounds of prudence. They insist that the only real offence of the imprisoned men is that they have changed their religion, and that the boasted tolerance of the Turkish Government is altogether belied by its treatment of these persons. Sir H. Bulwer professed to be watching carefully over the treatment of the prisoners, and to have procured from the Ottoman Government an assurance that they would not be exiled as criminals, but, at the worst, merely removed to a place where they could be looked after and kindly treated. It is stated, however, that they have been removed to Acre, and are there confined in the worst of Turkish prisons. They number as many as forty.

India.

We saw (says the *Friend of India*) on Wednesday the 6th of July, within a mile or two of the office where this journal is published, a sight which was calculated to make a strong man sicken with shame and horror. It was the festival of the "Ruth Jattra," when the car of Juggernauth is dragged forth by hundreds of people, and the roads are filled with tens of thousands more who have come from all parts to be present at this ceremony. The general incidents of the festival we may describe some other day—at present we wish to state a fact for the information of the authorities, and to ask a question for the information of the public. Many hours the crowd had been surging up and down, or around the indecently painted figures, which were afterwards hauled with great straining and pulling on to the car, almost as if the gods were too weak to help themselves. Ropes of great length were attached to the ponderous machine, and the dense throng made a rush for the honour of pulling at them. The Brahmins urged the mob to exert themselves, and with wild excitement and a terrible din they made a great effort, and succeeded in moving it from the rut where it has lain for a year. The ground sloped a little, and the crowd fell back exhausted. Again the Brahmins shouted, and men beat gongs on the car—again the mob pulled, and the huge fabric was dragged forward a few yards. It stopped suddenly, and the crowd seemed seized with a fit of madness, so eagerly were they rushing forward to peer under the wheels of the car. A great cry was set up; we pushed forward with the rest to look beneath the car. Behind it there lay upon the ground a poor old woman, with thin wrinkled limbs and gray hair, her face almost crushed into the earth, and her foot cut nearly off. She writhed feebly in her dying agony, and the Brahmins coolly looked down upon her, with heavy, leaden faces, while the crowd still peered beneath the car and cried out that there were more. Upon a closer inspection we saw beneath the front wheels one man, a strong black-whiskered man, lying with the wheel still upon him. He was turned over slightly on his side, and his bowels were crushed out, and the ground around him was soaked with his blood, which had gushed from his mouth and nose. A little beyond him was a second man, likewise crushed to death—the very image of humanity was wiped from the wretch as if with a sponge. The crowd stood for a long time looking on at this miserable tragedy, and then they dragged the car back so as to remove the two dead men. They and the dying woman were left together. With the same frantic uproar the car was dragged on again; but whether its wheels were dyed with fresh blood or not we cannot say, for we did not stay to see. These three victims we did see—and that is our fact. Our question is this: does the Government permit this self-destruction? Is it supposed that the police should prevent it? That is the case, it is generally believed—and we have only further to ask, why the police were not present on this occasion in sufficient numbers to prevent murder, or suicide—whichever it may have been? The crowd cried "*apse, apse*"—they did it of their own accord; and it may be so. Is it impossible to prevent an orgie, which is a tremendous scandal to our rule, from being turned into a carnival of blood? If we are not strong enough to prevent this great wickedness in the sight of heaven, in heaven's name let us at least disown it before the world, and not suffer it to remain a reproach to a government which calls itself Christian.

The twenty-fourth report of the Basle Evangelical Missionary Society in South Western India says:—At the sixteen different stations, the earliest of which was established at Mangalore in 1834, there are forty-eight missionaries employed. The number of scholars in the Vernacular, Parochial, and other schools on the 1st of January, 1864, was 2186. The number of Native Christians was 3068, of whom 1522 were communicants, and the grand total of all connected with the mission was 4,768. Several churches have been erected, among which is one on the Neilgherries intended for the Badagas, an interesting hill tribe. The expenditure of the Indian branch of the mission for 1863 was Rs. 1,42,934.

China.

SINCE leaving Shantung, last September, I have visited most of the open ports of China, in each of which I had an opportunity of becoming acquainted with its missionary operations. It is very gratifying to notice the signs of progress which are evident in all these stations.

Canton, where the Gospel has been preached so long, with apparently so little fruit, is now giving decided signs of promise. I have never seen, in any part of China, as large and interesting chapel audiences, composed of heathens only, as here. A great change in public sentiment with reference to foreigners has taken place since the last war. There seems now to be as few obstructions to the preaching of the Gospel in Canton, as in any other place in China. A general knowledge of Christianity has been diffused far and wide; the prejudices of the people have been softened; a few natives have been gathered into the Church; and there is great reason to hope that much fruit will soon be realised from the seed which has been sown there for so many years.

In Amoy, we see a more advanced state of things; and the whole aspect of the mission-work is different. The missionaries there, are principally occupied in looking after the native Churches, instructing native catechists, and visiting out-stations. Christianity is beginning to take root in the soil. Though the whole number of native Christians is as nothing, compared to the whole population, it is large enough to make them feel that they are a self-dependent community, and a living power. Though the Church is contending with the same difficulties which it must expect to meet with everywhere on heathen ground, force without and corruptions within, it is steadily and healthily increasing in numbers and influence. To say nothing of the other societies and the different out-stations, there are in Amoy, in connection with the American-Dutch Reformed Mission, two self-supporting native Churches, with native pastors. It was delightful to see the dignity and grace with which these native pastors preside over their respective charges, and the evidence they give of being faithful men and apt to teach. These two Churches, besides supporting their own pastors, contribute about 1000 dollars a year to different benevolent objects.

In Ningpo, there are also decided evidences of advancement. In the mission with which I was formerly connected there have been more accessions to the Church during the last year, than during the first ten years of missionary work. And there is every reason to hope that the accessions to the Church for the next year will be still greater. It was my privilege to spend a Sabbath at Yuyiao, one of the out-stations, at which time fifteen were received into the Church by baptism. In this Church, where there were a little more than a year ago but five members, there are now more than forty. They are entirely independent of foreigners, as far as pecuniary aid is concerned, and give every evidence which could be desired of having embraced the Gospel in the love of it. The work in this station has been carried on almost entirely by a native preacher, who was educated in the Ningpo Boarding School. He is an earnest and efficient labourer, and gives great promise of future usefulness in the Church. This young man, and five others, have lately been formally licensed to preach the Gospel. The principal part of the work of evangelisation is now performed by these natives, and I am glad to testify that they do the work faithfully and well.

Similar success has attended the labours of the Rev. J. M. Knowlton, of the American Baptist Church; and the other missions, also, are meeting with much encouragement. It is now true, in Ningpo as at Amoy, that the work of superintending and instructing the native Christians and visiting the out-stations is sufficient of itself to occupy nearly all the time and energies of the missionaries. The number of converts in Ningpo is about 450.

Han-kao, the open port on the river Yang-tse, 600 miles in the interior, has now three missionaries, two of the English Mission Society, and Mr. John of the London Mission. The latter, who established himself in this field first about three years ago, has gathered a little Church of more than twenty members, who seem to be true Christian men, exerting a decided influence for good on those around them.

Mr. John is making an effort to gain a footing in the adjacent city of Nu-chang, where he has been encountering much opposition from the gentry and the civil authorities. The same kind of opposition has been aroused in the North of China, at Tung-chan. The cause of this opposition is a dread of the influence of the Gospel in breaking down time-honoured religious customs, which feeling betrays a growing knowledge of the real character and tendency of the Gospel, and a strong conviction of its power. This is the natural effect of the success of the Gospel; and though the struggle is a trying one for the missionaries and the infant Churches, the existence of this opposition is in itself an encouraging token of progress, and an earnest of final success.

Let those who love the cause of Christ hold up the hands of the labourers in the field by their prayers and sympathies, beseeching Him who has the residue of the Spirit, to pour out that Spirit in large effusions, and increase the number of true converts from heathenism a thousand fold.

SHANGHAI, *June*, 1864.

Australia.

VICTORIA. — There has been a movement amongst the Church of England ministers here to promote the signing of the Oxford Declaration. A committee of seven was appointed for the purpose, and a circular was forwarded to every minister in the diocese. The result was that 76 out of 101 ministers signed. Of the remaining 25 all, with

but five or six exceptions, declined to sign on purely technical grounds only. In other words, the whole body of episcopal clergymen in this colony, with a trifling exception, disavow agreement with the views held by the Essayists and Reviewers. The work of erecting and opening new churches in country districts goes on steadily, notwithstanding the protracted absence of the bishop.

The Wesleyans are making preparations to celebrate their Australian Jubilee. Exactly fifty years have elapsed since the first two Wesleyan missionaries landed in Sydney. There is no doubt that the occasion will be one of great rejoicing, and of good pecuniary results, for the Wesleyans are both a numerous and active body in these colonies. They are, perhaps, better adapted — or rather their peculiar system is better adapted — than that of any other denomination for working amongst the lower strata of our migratory population.

The Melbourne City Mission has just undergone a change in its history and management. For eight years past it has been sustained by the energetic labours of a committee of ladies of various Protestant denominations; but latterly the funds have begun to fall off very seriously. Accordingly, a Conference of ministers and laymen was held, a new committee was appointed, and a code of rules was drawn up based on that of the London City Mission. Every church contributing 5*l.* annually to the funds is entitled to send two members (a minister and a layman) to the general committee. Already, about twenty-four churches have given in their adhesion to the new constitution, and some of the larger ones speak of contributions of 50*l.* or 100*l.*, instead of 5*l.* At present there are four city missionaries and two Bible-women employed. Indeed, there is not a town or city of equal magnitude in the mother-country better supplied with churches, and other evangelising appliances, than Melbourne is at this moment.

The Presbyterian body are making rapid progress in all directions. They have now nearly one hundred self-supporting congregations throughout the colony. Every minister of standing arriving from the mother-country is cordially received and speedily settled. A Young Men's Association in connection with this body has recently been set on foot, and promises to be a very effective organisation. It has its weekly meetings for discussions and readings; its monthly lectures; its Sabbath morning prayer-meetings, and its Bible-classes, and it has just appointed a city missionary, who will be entirely supported out of its funds. The Association numbers about seventy members, although it is confined to Melbourne, and has been only four or five months in existence.

I observe that at the annual meeting of the Congregational Colonial Missionary Society, held in London in May, the Rev. Mr. Poore is reported to have said that there were thirteen Congregational churches in Melbourne alone. The report must be inaccurate. There are certainly that number of Independent churches in the city and the large suburban district around it; but this district contains several distinct and separate townships, as Williamstown, Brighton, Prahran, &c. In Melbourne proper there are but three Independent congregations. Indeed, it is in the city that this body is weakest. They have never been able to establish one good, substantial, central congregation in Melbourne, and the want of this has been a serious impediment to their progress in the colony. I state this fact simply as a fact, and without invidiousness.

MELBOURNE, *July* 26, 1864.

America.

THE CONFEDERACY.—The following items of information are from the *Southern Presbyterian*.

The editor acknowledges the receipt of between six and seven hundred dollars, to be expended in sending copies of the paper to soldiers in the Confederate armies.

The receipts for foreign missions during the month of March, 1864, as acknowledged by "James Woodroof, treasurer," were 2188.41 dollars. The receipts for domestic missions, and missions to the army, during the same month, were 13,614.88 dollars. Of this sum, the Independent Presbyterian Church at Savannah, Georgia, contributed 1014 dollars; the First Church, Richmond, Virginia, 710 dollars; the Church at Lynchburg, Virginia, 817 dollars; the Church at Columbia, 945.40 dollars; the Tuscaloosa (Alabama) Church, 400 dollars; the Church at Raleigh, North Carolina, 325 dollars; and other Churches smaller sums.

An item, from the "Narrative of the State of Religion in the Presbytery of Charleston," shows how fearfully war has desolated the Southern Churches. It says:—"But *four* Presbyterian congregations statedly assemble within the bounds of the Presbytery, under our own ministers." These cities formerly contained six or seven Churches under the care of the Presbytery. But one elder was present at the meeting, and he represented the Church in which it was sitting.

The deaths of three very useful and prominent men in the Church are announced—none of them, however, being ministers. The first is Judge J. N. Whitner, elder in the Church in Anderson, South Carolina, well known also in the State. The second is D. S. Henderson, ex-ruling elder in the Church at Walterboro, South Carolina—a lawyer of eminence, and a man of great worth. The third is Mr. James Sanford, a member of the Government Street Church, in Mobile, Alabama—a man especially devoted to the establishment of Sabbath-schools in and around Mobile, where he resided for more than fifty years.

A report of the Committee on the Religious Instruction of the Coloured People, presented to Harmony Presbytery, October, 1863, is published in one of these papers. It was written by the

Rev. Dr. J. Leighton Wilson, formerly of New York, and contains six distinct recommendations. 1. That every Christian master should aim to have his negroes attend the same place of worship with himself. 2. That a small chapel should be erected on every plantation, where the black people might be assembled every Sabbath afternoon for religious worship, and where they may be taught hymns, portions of Scripture, and receive catechetical instruction. 3. That the servants of every plantation should be assembled at least once a day in the chapel for prayers. 4. That the household servants should be required to attend morning and evening prayers with the white family. 5. That some measure be adopted by Presbytery in regard to the baptism of children of believing coloured parents. 6. That the Presbytery exert all the influence possible to render sacred and permanent the marriage relation between the coloured people, and especially among the members of the Church.

The Southern Presbyterians seem to be very active and zealous in their efforts to supply the religious wants of their armies. They have more than one hundred missionaries in the service, and their expenditures are announced as exceeding 9000 dollars per month. They observe their fast days with scrupulous care. At the time of the late fast in the Confederacy, General Lee issued an order that all military duties not absolutely necessary should be suspended, and that the chaplains should all hold divine service.

SUGGESTIONS AND REPLIES.

LADIES' EDUCATION IN ITALY.

TO THE EDITOR OF "CHRISTIAN WORK."

SIR,—When in Florence some months ago, I was greatly interested by the Protestant Deaconesses' School for Young Ladies. While the number of Italian girls was small, not exceeding one third, or one fourth, of the whole,—still, to know that about twenty Roman Catholic girls,* were receiving daily Bible instruction, in common with their Protestant fellow-pupils, was a fact full of interest and encouragement in a religious point of view. And if, as is generally admitted, the defective education of Italian ladies makes them shy of intercourse with foreigners, improvement in this point would have an important bearing on the spread of evangelical truth, both among themselves and the community at large. In Italy, as elsewhere, it is in the minds and hearts of women that Popery has its stronghold; and, the greater their general ignorance and seclusion from the more cultivated of their own sex, the better they serve that purpose. On the other hand, if true religion is meant to pervade the family and the household, the influence of well-educated and intelligent women must ever be of paramount importance, though their voice be never heard, their name never known beyond the domestic circle, which is their appropriate sphere.

But how is such a boon to be, as it were, forced upon Italian ladies? The Deaconesses' School, when I visited it, was not self-supporting; for, to persuade Italians to expend money on a new object must be a matter of time, and it is only by degrees they can learn to appreciate it. The funds furnished for the evangelisation of Italy are all too small for supplying the immediate wants of souls perishing for lack of knowledge of the most elementary kind. Nor can we ask people to furnish *ladies* with the means of acquiring a liberal education, with the elegant accomplishments suited to their station, while the children of the poor still need to be taught to read the Holy Scriptures. Another and more excellent way suggests itself to me.

Among the numbers from our own country who visit that beautiful land, spending there weeks, months, and even years, from motives of health or pleasure, I seem to see a natural solution of the difficulty. Some among our countrywomen, with fortunes sufficing for an establishment of their own, might find it easy to make Italy their temporary residence. These, though without sufficient knowledge of the language, or other qualifications for formally engaging in tuition, would confer a boon on Italy, by establishing in any of its large towns a school, similar to that of the Deaconesses at Florence. For this purpose, they have but to hire a house of sufficient dimensions, secure the services of a governess well qualified to teach French and Italian; and, when they have collected a sufficient number of pupils, teachers might be engaged for different branches of education. I am assured by those best qualified to judge, that (matters remaining as at present), such an institution could not fail of ultimate success in Naples, Turin, Genoa, Leghorn, and many other towns in the kingdom of Italy.

The following extract from a letter of the Rev. Dr. Stewart, of Leghorn, dated 30th August, which he has allowed me to make use of, will show how such a plan is regarded by one best able to give an opinion on the subject:—

"Your appeal relates to a subject of deepest interest to all who are employed in the advancement of the Gospel in Italy, for, while the children of the poorer classes may be, and are, got at by the evangelists, the children of the upper classes are educated in convents, or in French schools nominally Roman Catholic, and the Waldensian pastor, or evangelical schoolmistress, has no access to them at all.

"If schools for young ladies of the upper classes, similar to that carried on by the Prussian deaconesses in Florence, *and carried on with equal ability*, were established in the chief towns of Italy,

* The number I learn has since increased.

I have no doubt whatever that they would succeed. The Deaconesses' school has been successful after a trial of two years, because the Florentines find that they can command in it the best education, in every branch, for their children, and they are beginning to send them, despite its Protestant character. A second-rate school, with a poor programme of study, would certainly prove a failure, but, if no expense were spared in procuring good teachers in every branch of education, it would succeed by reason of these, in spite of its heretical tendencies.

"The funds at Dr. Fliedner's disposal will not permit him, I understand, to establish, at present at least, other Deaconesses' schools in Italy. If, therefore, your plan were adopted by some lady of means, anxious to do good to Italy, and willing to bear a present outlay, with the prospect of making the school eventually a profitable undertaking, it would be conferring a great boon upon Naples, Genoa, or any other city which might be selected. Of course Florence and Milan, where there are already schools of this description, should not be selected.

"There is only one difficulty that I see to putting this plan into immediate execution, and that is, to find a lady willing to make so great a sacrifice as the first starting of such an establishment implies.

"I write in the bustle of departure, for I leave for London to-morrow, but if I can be of use in furthering this scheme in Leghorn it will give me the greatest pleasure to do so; for the moral and religious training of the rising generation in Italy is the most likely means, humanly speaking, of effecting a great change in that country."

Hoping that this appeal may find its response in hearts already imbued with a missionary spirit,

I remain, yours, &c.,

J. E. L.

September 12, 1854.

THE NECESSITY OF FOUNDING NEW MISSION INSTITUTIONS.

TO THE EDITOR OF "CHRISTIAN WORK."

DEAR SIR,—"Go ye and teach all nations." (Matt. xxviii. 19, 20.) So run the sacred parting words, addressed by Jesus Christ to his disciples—and through them to all Christians—before He himself ascended into heaven. In them is contained the very highest aim—with the exception of his own new birth—that a Christian can possibly set before him, that of missionary labour and success. And this aim should be universal; everyone, according to the measure of the ability that God has given him, should promote the missionary cause. But, alas! Christendom as a whole fails to admit the imperative nature of this duty, partly from want of sympathy, from indifference, but partly, too, from actual enmity to it; and the number is but small of zealous workers in this noble sphere.

This is a melancholy, and at the same time a most convincing, proof that we are as yet only at the beginning of the progressive development of missionary work, and that the goal at which we ought to aim is still far off. We must, not, therefore, content ourselves with the missionary institutions that already exist, and have been so richly blessed, nor must we allow any perils that have threatened or still threaten to discourage us in the matter; rather it behoves us to profit by past experience of failure and success, to meditate upon new means, new institutions, whereby the greatest possible amount of energy may be brought into the field, and some of the puny candidates for missionary work be rejected.

It is notorious that at the present time the majority of missionary institutions owe their support to subscriptions. Now, if from any cause the amount of these declines, or new circumstances rise which render them inadequate, this may well be an admonition to us not to limit missionary work within too narrow bounds, but rather, with God's help, to establish it upon a different basis, so that it may go on continually enlarging its borders, till it has embraced the whole world.

Now, according to my view, this can best be done by connecting the largest amount of landed property that we can obtain with our missionary enterprises. There are in our different countries many extensive properties neglected and naturally barren, that, bought for a small sum, may, by cultivation and building on them, be raised to three or four times their original value. Now a property thus raised in value may always, by means of a mortgage, be made to afford ready money enough to found a new station. The scheme once fairly set going, both the cultivation of the land and the building of houses thereon might be carried on with very little outlay, indeed, such establishments would soon become self-supporting, and would not only be a light to the country round, but a means of procuring a frugal subsistence for the brothers there stationed. It is evident that such missionaries could not expect to receive a learned education, but that they would become expert in mechanics, agriculture, &c., which, combined with a Christian life, are most peculiarly adapted to win over savage races to Christianity, and to bring about their gradual civilisation. For of course the objects of such home-stations would be the establishing similar stations abroad, and the more numerous these at any given point of missionary labour (as, for instance, Abyssinia or Madagascar) the more rapidly would it attain its desired end.

In addition to this suggestion, I would just state that the originator of the scheme, Herr Schlichter, of Guildorf, in Wirtemberg, has already bought a property in the Bavarian highlands for a sum of 42,000 florins, consisting of 300 acres, of which 72 are valuable wood; and having, in addition, 30 acres of excellent peat-moss, a two-storied dwelling that affords room for 20 pupils, a brick-kiln, and a sandstone quarry. As the surrounding country is

Catholic, this projected station will afford a convenient centre for scattered Protestants, while its vicinity to the glories of Alpine scenery is well adapted to infuse into the hearts of pious youths high thoughts worthy of their calling. God grant that Herr Schlichter may ere long prove that it is possible for a missionary institution, without the aid of subscriptions, and from the proceeds of its own property alone, to send out a band of zealous evangelists into far-off heathen lands. The Gospel must be preached throughout the world before the end comes, and therefore we may well rejoice whenever we see additional labourers sent into the great harvest.

I am, truly yours,
J. L. KRAPF.

FOREIGN EVANGELIST SOCIETY.

TO THE EDITOR OF CHRISTIAN WORK.

DEAR SIR,—For present purposes I must be allowed to recapitulate the fact that a letter from me, which appeared in your May number, concerning "Foreign Missions," brought me into happy association with several Christian men of missionary spirit, and after council and prayer a society was formed* under the title of the "Foreign Evangelist Society," to send out, without regard to collegiate education or ecclesiastical ordination, men who know and love the Gospel of Christ, and who are willing to preach it wherever there is an open door. Many such men feel that distant lands present open doors, and loudly call for help, because in heathen lands labourers are very few compared with the millions of souls and the immense tracts of land over which they are spread; and besides open doors and loud claims, India and China seem to present at the present time peculiar facilities for the proclamation of the Gospel by as many Christian evangelists as can be found to enter the field.

Others are anxious to carry the simple testimony of the Gospel into France, Italy, Spain, Portugal, and other places where papal superstitions have diverted the minds of men from the only Saviour; while other places, unimportant in commercial point of view, but densely populated and equally dark, are brought before our attention by pleading letters from those who have been led to desire and pray concerning them. But in all these places, "How shall they believe in him of whom they have not heard, and how shall they hear without a preacher, and how shall they preach except they be sent?"

Many suitable men are now saying "Here am I, send me," and it is for the British Christians to say whether their *purses* shall be opened to minister to the necessities of those who are willing to offer *themselves* as living sacrifices for Christ. One letter which appeared in your pages expressed opinion that foreign missions could not be long worked on an unsectarian basis. We shall, however, at least accomplish the good of sending additional missionaries, even if our missionaries should not remain "the servants of all for Christ's sake;" but this society is not antagonistic to existing missionary societies, but supplementary, and will, I believe, enlist the sympathies of many who can more freely give to a Missionary Union. Moneys paid into the London and County Bank, Lombard Street, London, for the "Foreign Evangelist Society," will be duly acknowledged by the treasurer, Colonel Fouquett, or may be sent to him or to Mr. George Pearse, honorary secretary, at the office of the Society, 74, Old Broad Street, London, E.C.

I am glad to say, sympathy and help are already forthcoming, and a subscription list will shortly be published.

Associations should be formed in every town and village to aid this work, and our committee will gladly send to meetings of such associated friends any help they may require to make such meetings the means of increasing a missionary spirit. I feel that we have the worldly disadvantage of no denomination through which to work for the diffusion of information and gathering of means, but I feel sure that the hearts of large numbers are prepared to give for the Lord's sake, and will be glad to see thousands go forth as evangelists, knowing "nothing among men but Jesus Christ and him crucified."

Thanking you for the help of your journal,
I am, dear sir, yours truly,
JOSEPH PALMER.

* For particulars see July Number.

CONVERTS IN INDIA.

TO THE EDITOR OF "CHRISTIAN WORK."

SIR,—Will you allow me to draw your attention to a statement liable to misconception in your issue of March last, p. 133. You there say, quoting from the "Friend of India,"—"The total number of converts . . . . connected with all the Protestant Missionary Societies in India, Ceylon, and Burmah, amounted, in 1862, to 49,688. Of these 13,490, a little more than one-fourth, belonged to the Church of England," &c.

You will find this statement modified in the issue of the "Friend" for December 31, 1863. The origin of the misconception will be at once seen by reference to Dr. Mullens' statistical tables of Indian Missions for 1862. The numbers given refer to *communicants*, which would hardly be understood by most readers of your pages: "The total number of native Christians in India, Burmah, and Ceylon, being 213,182, of whom 88,904 belong to the Church of England. In India Proper, omitting Ceylon and Burmah, there are 138,513 native Christians, of whom 80,798, or more than one-half, belong to the Church of England."

Excuse me troubling you with this, and believe me
Yours sincerely,
H. W. SHACKELL,
Church Missionary, Agra.

AGRA, *May* 16, 1864.

SWEDISH MISSION IN LAPLAND.

Dear Sir,—Allow me to inform you that it is not—as stated in the June number of your valued periodical, to which I am a subscriber—a Roman Catholic priest in Stockholm who has been appointed vice-president of the society lately formed with a view of helping the education of the children of Lapland (where the Swedish Missionary Society has long had a mission), but the pastor of the French Protestant Church in Stockholm, Mr. Röhrich, who, though lately arrived in this country, thought it his duty to help in stirring up the missionary spirit there.

I am, dear sir, yours faithfully,
G. S. Löwenhielm.

20, Kaptensgatan, Stockholm,
September 8th, 1864.

IN MEMORIAM.

WILLIAM MARSH, D.D.

Dr. William Marsh, honorary canon of Worcester, died at his rectory of Beddington, near Croydon, rather more than a month after he completed his 89th year. This venerable clergyman was the intimate friend and associate of Charles Simeon, Henry Venn, Henry Thornton, and William Wilberforce, and he had outlived them all. He was one of Simeon's trustees. Dr. Marsh (born in July, 1775), was educated at St. Edmund's Hall, Oxford, (B.A. 1801, M.A. 1807, D.D. 1839). He was ordained in 1799, before he had taken his degree, and, after serving various curacies, was successively vicar of Basildon, Berkshire; rector of St. Peter's, Colchester; rector of St. Thomas's, Birmingham; and incumbent of St. Mary's, Leamington. On the vacancy, in 1860, of the living of Beddington, Dr. Marsh, who had long retired from active work, and was living with his son-in-law at Beckenham, was earnestly requested to accept the vacant living. He was appointed honorary canon of Worcester in 1848. Dr. Marsh became first known to the religious world about 1815, as an earnest fellow-worker with Charles Simeon for the conversion of the Jews. He went to Amsterdam to convert the Dutch Jews. He was the friend of the late lamented Dr. M'Caul and of Dr. Alexander, who afterwards accepted the Bishopric of Jerusalem. He was appointed Official of the Royal Peculiar of Bridgenorth somewhat about 1837, and in that capacity he playfully warned "anti-Jews" off his domain. He was a good preacher, and whether before the University of Oxford, or from a more congenial pulpit, he never failed to advocate the conversion of the Jews. He published a sermon on the return to health of George III., and one on the death of that Sovereign; sermons on Justification by Faith, and on the death of the late Rev. James Haldane Stewart; "Plain Letters on Prophecy," a pamphlet "On the Claims of the Church of England on the Affections of the People," a "Catechism on the Church of England," and numerous other works, all marked by great earnestness and simple-minded piety. The close of his life was marked by its most pleasant incidents. In 1859 there was a numerous pilgrimage to Beckenham, when the christening of his first great-grandchild gave the aged minister an opportunity for uttering some appropriate remarks on the solemnity of the occasion, returning his sincere thanks to Providence for the special mercies vouchsafed to him. On his 86th birthday he was at Beddington, and there were great rejoicings, as also in the July of this year, when he completed his 89th year, and troops of friends came to offer him their congratulations. He was taken ill not many days before his death. His son, the Rev. Wm. Tilson Marsh, of Oriel College, Oxford, is the respected incumbent of St. Leonard's-on-Sea. Miss Catherine Marsh, one of his daughters, is widely known as the author of "English Hearts and English Hands," the "Memoirs of Captain Hedley Vicars," &c., and is distinguished for her energetic benevolence and success in reclaiming the navvies at Beckenham when railway works were in progress in that neighbourhood. A letter from Dr. Marsh's son, the Rev. Wm. Tilson Marsh, says:—"Kindly say to the Church of believers throughout the world that his last words to his only son were words for the individual and for the aggregated members of the whole Church militant,—'God bless thee, and make thee a blessing! Ye are my witnesses, saith the Lord of Hosts.' In these days of strife and danger, such words from a dying patriarch, now numbered with 'the saints in glory,' may comfort, strengthen, and animate. He died, as he had lived, peacefully, in the faith, and hope, and love of the Gospel of our Lord Jesus Christ. He said more than once upon his death-bed that times of great trouble are coming upon this nation and upon the world." Another account adds:—"On the last day of his life, when no longer able to speak, he wrote, with trembling hand, the following words, 'Tell the clergy to preach Christ, to live Christ, to serve Christ, and they will joy and praise in eternity.' Thus closed the sixty-six years of his faithful ministry, in the 90th year of his age."

NEW BOOKS

BEARING ON

CHRISTIAN WORK.

A THIRD volume of *The Reformation in the Time of Calvin** has met the eager expectation of the public, and the interest that was thrown into the struggles of Geneva merges into the struggles of the Reformers. Dr. d'Aubigné paints on a large canvas, and introduces a crowd of figures without crowding. One after another he calls up the shadowy and forgotten names of the past, and they stand for living persons,—busy actors in shifting scenes. Each is marked out from the rest, by conduct more than by analysis of character, for Dr. d'Aubigné's history is history in action. Calvin now separates himself from the rest, towers above them in his true intellectual and spiritual eminence, and about him the story ebbs and flows. The greatness of his life is still to come. Dr. d'Aubigné pleads excuse for occupying so much room. Thirty years ago, when he had undertaken his first work, M. Guizot said to him, "Give us details; the rest we know." He has followed the counsel, to the better understanding of the Reformation and the greater gain of his readers. It is only by these details that we can form a fair estimate of the times and the men; and in the author's hands they are neither tedious nor encumbering. He has the insight to discern their relation to the course of events, the justness to weigh their relative importance, the skill to work them up into a unity, and abundant picturesqueness of treatment. The Genevese narrative occupies the fifth book. Calvin has not yet entered the city; Farel has been there and been expelled; Froment, Guerin, Olivetan have all been forced to leave. "Its glory veil seemed to be closing over the noble city. A fanatical party was preparing the shroud in which it designed to bury the independence of the citizens and the Reformation of the Church. Only a few souls, putting their trust in God, preserved some little hope." There is as yet only preparation. "God was pressing Calvin and Geneva each apart; but the union of those two natures, predestined (if I may say so) for each other, could not fail to produce remarkable effects in the world."

For the narrative of that union we must wait the appearance of future volumes. Meanwhile we have Calvin in exile at Angoulême; then, as the *little Greek*, teaching at Claix, and writing sermons for the priests; moving between Poitiers, Paris, and Strasbourg; coming into first contact with Servetus, and composing those *Institutes* that were furnished in the little room at Catherine Klein's, and of which the author well says, they are Calvin himself. A Mystery Play at Pau furnishes an interesting chapter, though some attempt to grasp the meaning, character, and influence of these Plays would have added to its value. The story of the Four Abbots, St. George, the Tragedy of the Placards, and the charming picture of Christian Life at Strasbourg, in the beginning of the sixteenth century, are narrated with rare power; and the volume is a worthy instalment of a work which promises to be more masterly and even graphic than its predecessor.

A History of Religious Life in England * would be a work of no common magnitude. In no other country does the religious life bear upon so many great questions, social and political, quite as much as theological; nor perhaps is there any other country that could furnish as abundant and important materials. In England, more than elsewhere, religion enters into the habits of the people, and moulds the structure of their polity. Other countries may offer a richer field for the history of religious thought; but as an illustration of the living power of Christianity, England stands alone. Mr. Pattison does not profess to do more than touch lightly on the subject here and there. More indeed would be impossible in a survey which commences with the fourth century, terminates with the nineteenth, and occupies a small volume of not four hundred pages. It is not a book for those who have no knowledge of the subject; it is not satisfactory to those who have. The Anglo-Saxon period is almost a blank; nor do any of the better sources of information seem to have been consulted. Where the second is fuller, as in the seventeenth century, it is almost exclusively Puritan, and we miss those domestic details in which the time abounds. And thus, between onesidedness and meagreness, a well-intentioned book completely fails of its purpose. As

* *History of the Reformation in Europe in the Time of Calvin.* By J. H. MERLE D'AUBIGNÉ, D.D., vol. iii.: *France, Switzerland, Geneva.* London: *Longmans & Co.*

* *The Rise and Progress of Religious Life in England.* By S. ROWLES PATTISON. London: *Jackson, Walford, & Hodder.*

a brief compendium of many facts that relate to the religious history of the country, it will be useful to some. It betrays much pains, and an honest desire to grasp too large a subject.

Biography has received a laggard contribution in a fairly written memoir of George Whitefield.* It is unaccountable that a life so full of incident, and so important to the right understanding of the religious history of the last century, should have remained unwritten so long: for neither Gillies nor Philip can be said to have done more than collect materials, and even that poorly. Mr. Andrews has compiled a book of much interest, and sufficiently brief to be popular. A more thorough appreciation of the man, and a greater familiarity with the time would have been of advantage; but the facts of Whitefield's life are placed clearly before the reader, facts notable always and often romantic. He was born a preacher, and like many others showed his bent in boyhood, by preaching imitation sermons. At twenty-three he is preaching nine times a week in London, and on Sundays before daybreak the streets are "in a bustle with people going early, in order to secure good places, with lanterns in their hands, and conversing with each other about the things of eternity." Denied the pulpit, he addresses 10,000 colliers at Kingswood. "The trees and hedges were crowded with the poor fellows, and their black faces and soiled clothes bespoke the nature of their labours." At Basingstoke "I preached upon the stage among the cudgel-players, and got a blow." At Moorfields, he preaches among merryandrews, rotten eggs, stones, and dead cats, but returns to the Tabernacle with his "pocket full of notes from persons brought under concern." In Scotland he addresses twenty-three congregations in one week, and for twenty-eight days, in Glasgow and Edinburgh, has an audience of 10,000 persons every day; nay, in Glasgow he preaches five times in one day, "and at the last discourse nearly 20,000 were present." An imposing presence, a marvellous voice, and the readiest eloquence, may have had much to do with his popularity; frequent prayer and profound earnestness had much more. This excellent volume furnishes abundant illustrations of his usefulnesss, and the sterling worth of his private character, and will help to keep alive the memory of by far the greatest preacher of the past century—perhaps, for mere power of influencing masses of men, the greatest preacher in England.

A second volume of the splendid edition of Edward Irving's works more than justifies the high expectations formed from the first.† The greater part of this volume, and homiletically the most interesting, had never been published, and the world could ill afford to lose such rare and glorious eloquence, such altogether daring and unparalleled discourses as those on John the Baptist and the Temptation. Nowhere does Irving show himself more as the magnificent seer of these latter days,—and the bold swing of thought and diction catch even the *reader* in suspense. There are certain resemblances between him and the great preacher of the past century. Both were men of most unshackled and fervent spirit, passionate and intense; both had vivid imagination and uttered their inmost and burning thoughts as if they had been insupportable to bear unspoken; both taught out of the Scriptures on all public subjects of the day, and denounced and prophesied with a strange mystical authority; both were men of commanding presence and a most subtle charm in their voice; and, by an odd freak of coincidences both were remarkable for a prominent squint. Judged by popularity, Whitefield surpasses Irving: but in solidity and beauty, and sustained power of thought, in real grandeur of mind, Irving not only far surpasses his predecessor, but stands absolutely alone. Homilies on baptism and the Lord's Supper make up the volume, and now that the criticism provoked by the first (the others were not printed before) has passed away, men will read them with a truer appreciation, and not so much to pass judgment on their doctrine as to help them to estimate the author.

Mr. Nichol proceeds with unflagging spirit in his issue of the Puritan divines, in which Sibbes is completed and Charnock begun. Sibbes, under Mr. Grosart's careful editing, is a model of what such a reissue should be.* Considering the great difficulties which beset him, Mr. Grosart may very fairly "congratulate himself on the completion of the first collective edition of the entire works of this author;" and, considering the scrupulous zeal with which every fragment has been hunted out, and the excessive cheapness of the volumes, the subscribers have equal reason for congratulation. Charnock opens well with the Discourses on Divine Providence and the Existence and Attributes of God, and is prefaced by a masterly introduction from the pen of McCosh.† Out of scanty materials he has constructed an intelligible and satisfactory biography; but most attention will be drawn to the two admirable essays on the *Puritan Preaching*, and the *Philosophical Principles involved in the Puritan Theology*. Written in a comprehensive and at the same time sympathetic spirit by one whose estimate carries just weight, and whose studies specially qualify him, they would be a fitting introduction to the series. The form in which the Puritan theology has come down to us, its minuteness and weary repetitions of state-

* *George Whitefield. A Light Rising in Obscurity.* By J. R. Andrews. London: *Morgan & Chase.*

† *The Collected Writings of Edward Irving, in Five Volumes.* Edited by his Nephew, the Rev. G. Carlyle, M.A. Vol. ii. London: *Alexander Strahan & Co.*

* *The Complete Works of Richard Sibbes, D.D.* Edited with *Memoir*, by the Rev. A. B. Grosart. Vol. ii. Edinburgh: *Nichol.*

† *The Complete Works of Stephen Charnock, B.D.* With *Introduction*. By the Rev. James M'Cosh, LL.D. Edinburgh: *Nichol.*

ments, and the absence of those critical helps which are to our hands, prejudice even students against it. But average Puritan theologians were men of much profounder scholarship, more massive thought, and more varied reading than average theologians of later times, and, if their interpretation and mood are antiquated, their practical wisdom, thoughtfulness, and power of illustrating and defending truth are never old. Mr. Nichol seems to meet with success, for besides issuing the four volumes of Puritan Commentaries, edited by Mr. Sherman, he proposes a supplementary series of Commentaries, to be published simultaneously with his larger work, and comprising thirty-one authors and their exposition of at least fifteen books of the Old Testament, and twelve of the New.

The following publications will explain themselves :—*Rest under the Shadow of the Great Rock.* By the Rev. John Kennedy, M.A.—*Sabbath Teachings, or the Children's Hour ; being a series of Short Services for Sundays at Home.* By Bailey Gower. —*Ocean Lays.* By the Rev. J. Longmuir, LL.D., Mariner's Church, Aberdeen. — *Words from the Cross. Seven Lectures preached at St. Paul's, Edinburgh.* By James F. Montgomery, M.A.— *The Congregational Manual : Church Membership, Christian Baptism, The Lord's Supper, and the Declaration of Faith, Church Order, and Discipline.* Sermons by Henry Ward Beecher : Part II.—*The Living God the Saviour of all Men; a Sermon preached before the Directors of the London Missionary Society.* By R. W. Dale, M.A.—*Calvin and Calvinism ; Addresses delivered at the Calvin Tercentenary in Dublin.* By Dr. Duncan, Revs. W. B. Kirkpatrick, D.D., John Hall, and R. Watts, D.D. Edited by the Rev. W. Fleming Stevenson.—*Presbyterian Union in connection with Christian Union, and the Duty of the Civil Magistrate.—Health for Work; a Visit to Limpley Springs.* By Charles Williams.

GERMAN LITERATURE.

THERE is scarcely any book in the Old Testament, except the Psalms, which in such a degree invites the attention of the evangelical "workman" both within the Church at home and among the heathen abroad, as the book of Job. For the question on which it all turns, viz., "Why is it that the righteous man must suffer?" is a most practical one, and one that finds an echo in every human heart. Even the heathen world, so far as it emerges from the unconscious state of intellectual childhood, cannot help weighing that difficult question, and very different are the answers it receives. The Hindus have perhaps in their theory of metempsychosis the most specious key for the solution of the great riddle ; they assert that the amount of everybody's happiness or misery in this life is in an exact proportion to his actions in a previous state of existence ; and they may say so with perfect safety, for they explain a palpable mystery by another mystery beyond all human experience. Even the chosen people of God did not find a complete solution, before Christ broke open the gates of Sheol, and "brought life and immortality to light." But the book of Job is certainly the most perfect attempt of a religious mind under the influence of the Spirit of God at the right solution, and, as far as it goes, one of course free from error ; and this attempt reaches its very climax in chapter xix., where, after a sudden turn, there opens a perspective view, however dim, into immortal life, and, in connection with it, into a final compensation. Now Professor Delitzch, who is well known also in England, has presented us with a new commentary* on "this Melchizedek among the books of the Old Testament." It has just been issued, and we are happy to state, that the spirit of his exegesis, based on the most solid science, is, in the best sense of the word, thoroughly practical. We cannot but agree with our commentator when he denies that the proper answer to the great question is to be found in the external issue of Job's history, for such a loss as that of beloved children cannot be repaired by a double number of other children—not to mention that there are many cases in which even such a compensation is not experienced. "The principal point is not that Job receives a twofold blessing, but that God acknowledges him as his servant, and that God can do so, because Job has, in all his sufferings, steadfastly adhered to his Lord. The great truth is, that there may be a suffering of the righteous man, sent not in divine wrath, but love, either to chastise and purify, or to try and prove—and both to perfect the servant of God." But even this is not the final answer of the book of Job to the great question. This traces the evil in the world back to its deepest root—the struggle of the "seed of the woman" with the "seed of the serpent," ending at last in the bruising of the serpent's head, and for this very reason the Christian Church always saw in Job a type of our Lord's passion, and early introduced the custom of reading the book of Job in the Passion Week before Easter.

Delitzch places the composition of Job within the period of Solomon, considering that such a knowledge as it displays in the physical and natural sciences would be but the natural result of that time when Israel had gained such a widened horizon. He finds it probable that the author was one of the "wise men" assembled at the court of Solomon, "perhaps that very Heman, to whom we owe Psalm lxxxviii., the most sad of all, reflecting a similar state of suffering as that of Job." Delitzch mentions among his learned predecessors the Scotch commentator, A. B. Davidson, known already from his "Treatise on Hebrew Accentology," and ascribes to the commentary composed

* *Biblischer Commentar über das alte Testament*, herausgegeben von K. F. KEIL und FRANZ DELITZCH. IV. Theil, Poetische Bücher. Zweiter band, das Buch Hiob. Leipzig : *Dörffling und Franke.* 1864.

by him, a combination of the merits which respectively distinguish the works of Umbreit, Ewald, and Hirzel—enthusiasm for the poetical grandeur of the original, a keen appreciation of the tragic, and good tact and method.

The value of Professor Delitzch's work is enhanced by contributions from the pen of Professor Fleischer in Leipzig, our greatest Arabic scholar living, and by explanations from that of Dr. Wetstein (late Prussian consul at Damascus), based on a profound study of the Arabic literature, as well as a long intimate personal acquaintance with the present manners and customs of that country, which forms the scene of this drama in biblical history. Dr. Wetstein has also added a most interesting article on the Job monastery in the "Haurah," and "the Job tradition in that country," with a small map of the neighbourhood of the above-mentioned monastery, which is situated to the south of Damascus in the so-called Nukra or Betenije, *i.e.*, Batanaea, a most fertile country, that possesses still a great many features, well agreeing with the "land of Uz," as described in the book of Job.

We cannot resist the temptation of inserting here the substance of a remark offered by Dr. Wetstein in reference to the second speech of Eliphas. He takes it as the meaning of chapter xv., verse 19 ("to them alone the land was left, and no foreigner had intruded into their midst"): the purer a nation the purer its traditions. And then, after stating that the nomadic tribes of the Aneze and Sararat in the Syrian desert have preserved many traditions of the highest antiquity, he says: "Eliphas quotes a tradition received from the fathers, not so much to establish the fact that the transgressor is found out by a revenging providence as to prove the belief in this fact. This doctrine of an established moral government of the world is an essential element of the old Abrahamitic religion among the desert tribes — that ancient religion which formed the base of the Mosaic system, and continued to exist by its side among the nomads of the desert; which, shortly before the appearance of Christianity in the country to the east of the Jordan prepared the way for the Gospel; which gave the most powerful impulse to the rise of Mohammedanism; which, towards the end of the last century, in the Arabian province of Negd, led to a reform of Islamism by producing the Wahabitic doctrine; and which, under the name of "Din Ibrahim," *i.e.*, religion of Abraham, is still found among the great Ishmaelitic tribes of the Syrian desert, 'to whom alone the land was left,'" &c. Now it is a doctrine of this "Abrahamitic religion" that the pious man is rewarded, and the wicked man punished, in his own person and in his offspring. Dr. Wetstein intends publishing a "Poetical Anthology of the Wandering Tribes," and we shall then, in the introduction to the same, hear more of that most interesting "Din Ibrahim," and so probably gain new materials for the religious history of the Semitic tribes.

THE TURKISH MISSION AID SOCIETY.

We depart from our usual course in drawing special attention to the appeal made in our advertising columns on behalf of this Society. This appeal is caused by no diminution in its funds, but by the present state of affairs in America. The American Board is nobly battling with the crisis, and has increased very considerably its income; but the exorbitant rate of exchange swallows up a large portion of its contributions. The consequence is, we believe, that the native agency in Turkey must, if it be continued at all, be maintained chiefly, if not solely, by that Society whose claims we urge. It is unnecessary to speak to our readers of the work that has been done in Turkey, especially among the Armenians. No mission has been conducted with more faith or more sagacity. The consequence has been that all through Asiatic Turkey, from west to east, even to the borders of Persia, a number of churches have been planted, which are in a prosperous condition, and are becoming the centres of life to the surrounding population. The missionaries from the first have prepared to hand over the work to native agency, by founding a college where the candidates for the ministry receive an excellent education. They have carefully avoided the suicidal policy of giving to the native pastors European salaries, but have regulated the salaries so as to give them a simply respectable position among their own countrymen. Many of their agents have been sent forth into the field, and have proved, we believe, without exception, earnest and successful ministers; and many more are now prepared to enter upon the work. The very success of this mission calls for a great increase in its agency. The fields are white unto harvest, and the labourers are ready to go forth. The means alone are wanted to supply them, in the infant state of the churches, with the very moderate competency which the Board has considered to be requisite. The Board has enough to do in the support, at the present time, of its American mission staff. In these circumstances the appeal for an increase of income from 3000*l.* to perhaps 10,000*l.* a-year, is not extravagant. Some have already liberally responded to it, and we doubt not that many more will be induced to do so. In no way could money be more certainly expended for the immediate advance of the cause of truth upon earth than by being bestowed in aid of the maintenance and progress of this most successful of modern missions.

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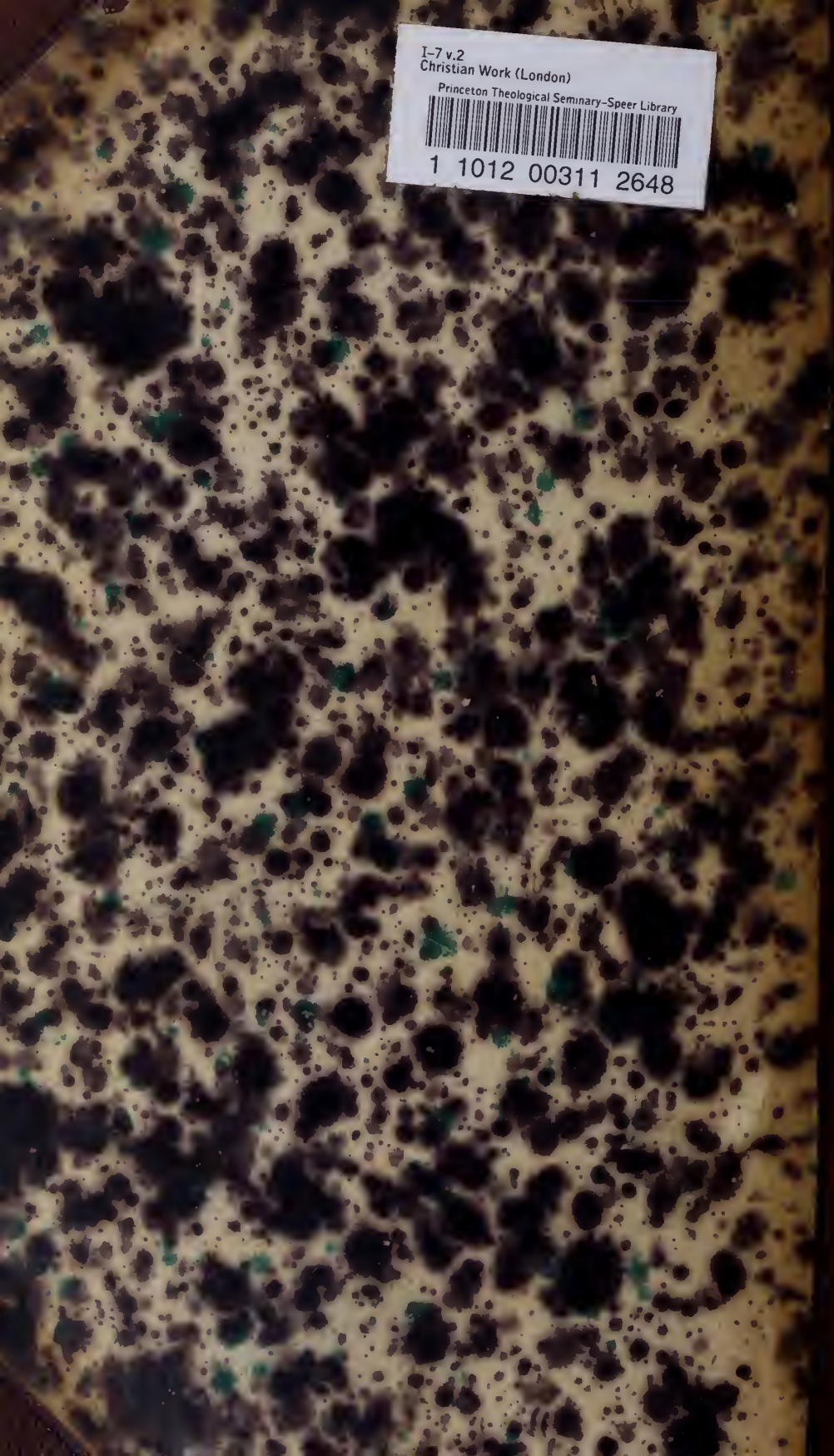
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